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**BIOGRAPHICAL NOTICES OF THE SUCCESSIVE PASTORS OF
THE CONGREGATIONAL CHURCH AT BOCKING, ESSEX.**

THE REV. THOS. DAVIDSON, M. A.

THE third Pastor of the Church at Bocking, was born at Edinburgh, on the 17th of Nov. 1704. Lately as this excellent man filled a conspicuous station, and extensive as were his connexions, the minute circumstances of his early history have fallen into oblivion. It is only known, that he was brought up to trade, and that he followed the occupation of a bookseller in his native city. If he received merely the education of a man of business, his application must have been considerable, to have enabled him to attain the respectable degree of knowledge with which he entered into the ministry; but as he possessed the degree of Master of Arts, it is probable, either that he relinquished his business to prosecute his studies, or that, according to the liberal principles of the Scottish Universities, he attended the college lectures whilst engaged in secular concerns. Brought at an early period of his life to an experimental acquaintance with Christianity, he became earnestly desirous of engaging in that work, by which he could most fully employ himself in the service of his God and Sayjour. With this view, he appears to have applied to one of the Presbyterian bodies of his N. S. No. 45.

native country to be admitted as a probationer: at first he met with a repulse, probably occasioned by his engagement in business; but at length he accomplished the object of his wishes. "It was refreshing, not a little," says a worthy clergyman, addressing an Edinburgh correspondent at the close of 1740, "to hear of these deserving youths (one of whom was Mr. Davidson) having at last got access to preach the Gospel of salvation."* The body with which Mr. Davidson was first engaged as a preacher, was most probably the Established Church of Scotland, as it appears,† that upon a subsequent visit to the North, he was regarded by some rigid Presbyterians as perjured, because he had not adhered to the solemn league and covenant, and after his settlement at Brain-tree, repeated efforts seem to have been made to draw him to a parochial charge in his native country.

Previously to his entering on the Christian ministry, Mr. Davidson opened a correspondence with Mr. Whitefield, and such was the harmony of sentiment and feeling which existed between these two

* Letters to Christian Friends, by the late Rev. Henry Davidson, of Galashiels, p. 45.

† Gillies' Life of the Rev. G. Whitefield, p. 74.

excellent men, that an affectionate friendship existed before they had possessed the enjoyment of a personal interview, and when the latter eminent individual first visited Scotland* in the year 1741, Mr. Davidson accompanied him in his tour through the country. By this interview, their friendship was greatly cemented, and Mr. Davidson was enabled to bear a testimony to the effect of Mr. Whitefield's preaching, very honourable to his character, and very different from the apprehensions of many eminently religious persons of that day. "Never did I see such a pleasing melting in a worshipping assembly. There was nothing violent in it, or like what we may call screwing up the passions; for it evidently appeared to be deep and hearty, and to proceed from a higher spring."† At this period, Mr. Davidson was happy in the friendship of two worthy clergymen, Mr. Gabriel Wilson, of Maxton, and particularly Mr. Henry Davidson, of Galashiels, who, though he had known Mr. Thomas Davidson from his childhood, does not appear to have been related to him. This gentleman was the endeared associate of Mr. Boston, the excellent and well known author of the "Four-fold State;" and like him, had long lamented the increasing departure of the Scottish Church from its professed doctrine and discipline. These departures induced some of her clergy to seek in a separation from the Established Kirk the purity of the Presbyterian system, whilst others of them thought the root of the evils was in the system itself, especially in the objectionable form of a national religion. Of this latter class, were Mr.

Wilson and Mr. H. Davidson. After the decease of Mr. Boston, who himself seems to have relinquished his preference for national churches, his two endeared associates decidedly embraced the plan of independency. Like the early English nonconformists, they were willing to be parochial preachers; but refused to be parochial pastors, and at length declined to administer the Lord's Supper to the whole parish; but formed churches on the congregational model in their own places, to whom, at communion seasons, they administered on the evening of the Lord's day, the eucharistic ordinance. Irregular as was such a practice, prudence or moderation dictated forbearance to the church judicatories, and, unmolested by their censures, the good men continued their eccentric course till the end of their days.

Connected with these estimable persons, our probationer was probably excited to a course of inquiry into the scriptural form of the Christian church. It appears to have become necessary, soon after his entrance on the Christian ministry, that Mr. Davidson should leave his native land. "Will it not be a pity," says Mr. Henry Davidson, referring to the subject of this memoir, and another young minister, "that their own country should be deprived of the benefit of their gifts, particularly at a time when they are so much needed."

That there was a necessity for such a step, may be presumed from the circumstance that the quotation was written considerably more than a year before the pulpit at Bocking became vacant. It is probable that Mr. D. could conscientiously enter into the Scotch Church as licentiate, but yet, especially under the illumination of increasing knowledge, feel himself

* Davidson's Letters, p. 48.

† Whitefield's Life, p. 99.

unable to remain in that church as a pastor, and therefore he determined to remove to the South, where, amongst the Dissenters, he could exercise the pastoral office in a way more agreeable to his convictions. In the preceding sketch of the history of the church at Bocking, it has been remarked, that Mr. Whitefield, on relinquishing an invitation to the pastoral office in it, recommended to the vacant pulpit, his friend Mr. T. Davidson. In consequence of this recommendation, Mr. Davidson left his native country in the spring of 1742, and came to that place, where he was to live in usefulness and to die in peace.

After preaching for some time as a probationer, he was invited to the pastoral office, and on the 5th of July, 1744, he was ordained at Bocking. His affectionate friends in the North were not unmindful of him on that solemn occasion. The amiable minister of Galashiels, in a subsequent letter, informs him, "Mr. W——n, (most probably Mr. Wilson, of Maxton,) I did apprise of the 5th of July, on the afternoon of that day, a praying society that meets in his house, agreed to set apart some hours in prayer, with a particular reference to what had been done in the forepart of that day at Braintree. You were eight times particularly mentioned by as many different persons, and very warmly and tenderly recommended to the word of HIS grace; you will not doubt that I was one of the number."^a Mr. Davidson entered on his work at Bocking, encouraged by the decided attachment of the great majority of the flock; but yet there were some who did not concur in the general opinion respecting him, and whose disap-

probation of his labours occasioned him considerable uneasiness. Nor was this disapprobation of his labours the only, nor, perhaps, the greatest trial which this good man was called to endure, for while caprice was attempting to depreciate his talents or his orthodoxy, calumny was attempting to blast his reputation. This new suffering called forth the sympathy of his excellent correspondent, to whom we have before alluded. "When Providence," he observes, "employs the scourge of tongues to chastise us, our work is then to look behind and within us, more than without us, and to hearken more to the voice of God and conscience, than of the slanderer, and look on it as the rod of our Father." "There will be a resurrection and cleansing of buried and defiled names; there will be a setting straight what the tongue of the slanderer has endeavoured to make crooked: our Lord will wipe off the stains, and bring forth our righteousness as the light, and our judgment as the noon-day: this is often done in time, and for it we must wait. By an over-ruling hand, when one is raised up to condemn, another appears to justify and vindicate our reputation. The wise man suffers no pain by the contempt of the idiot; and shall we be moved at the reproaches of the foolish and distracted world, or even the censures of the better sort, drunk with pride, passion, and prejudice, and possibly loose and untender in their walk?"^a

But our pastor's entrance on his work was not altogether a course of depression: while suffering from the causes to which we

^a Davidson's Letters, p. 75.

^a Davidson's Letters, pp. 84, 85.—The whole epistle from which these extracts are made is truly excellent.

have referred, he was so greatly animated by many instances of the success of his ministry, that though repeated attempts were about this time made to draw him from his flock, he remained unmoveable.* Thus encouraged, Mr. D. did not sink under his early difficulties; and when, through divine goodness, he had surmounted them, he rose to a degree of estimation with his flock and with the public, which few ministers have attained. The sterling excellencies of his preaching conciliated discontent, and the unspotted holiness of his life refuted slander.

But while Mr. Davidson was rising in general estimation, it was his lot to meet some severe afflictions. In 1756 he was bereaved of his amiable and pious wife; and long before this period the fruit of their connexion was consigned to the grave. He observes, when referring to the death of a child, in a letter to a bereaved friend, "I travelled that gloomy road myself thrice, and by remembering what I then felt, I can more feelingly enter into the trial, and bear a part with you in it." It may be easily conceived, that the recurrence of so painful a dispensation would give impulse to a mind so affectionate and so thoughtful as that of Mr. D.; and, in a letter to another friend, we find him saying, "There is something very remarkable in the course of Providence in the death of children. Some wise and good reason there certainly is, though at present it may be in a great measure hid from us, why near two-thirds of mankind die in infancy, childhood, and youth. If it be lawful for us to guess at it, may we not suppose that the

God of mercy and love would suffer no more of the sinful wretched race of mankind to live long in this world than are necessary to carry on the purposes of his glory in it, and that he kindly removes such multitudes into the other world before they have tasted much of the bitter vanity, misery, and disappointment which attend and run through every portion of the present life."

Nor was Mr. Davidson free from considerable sufferings in his own person. So early as in the year 1753, his infirmities deprived him of the ability to discharge the whole duties of his station; and such was the esteem in which he was held by his flock, that although he was in the meridian of life, they provided him with a stated assistant. The person who first filled this station was of the same name with himself, and apparently of his own country.† This situation was subsequently held by Mr. M. Andrews, afterwards of Coggeshall; Mr. S. Perry, afterwards of Weathersfield; Mr. John Winter, afterwards of Newbury; and Mr. Thorowgood, who eventually succeeded to the pastoral office. Contrary to the general course, Mr. Davidson rose to popularity as a preacher at a period when the talent of elocution is generally considered as on the decline, and so far was his

* Letters, chiefly written for comforting those bereaved of Children and Friends, collected by Dr. John Erskine.—pp. 45, 46, 55.

† This Gentleman is thus mentioned by Mr. Henry Davidson, of Galashiels, in a letter to Mr. Davidson, of Bocking:—"I am told of your calls elsewhere, and of your people allowing you the benefit of an assistant, our namesake. My kind service to him: I owe him a letter a long time. I have thought of paying that piece of debt. May his ministry be made useful to your people, and be a comfort to you."—H. Davidson's Letters, p. 267.

celebrity from diminution, that it increased with his increasing years. Mr. Davidson was very frequently engaged in ordinations, and other public services, and when the Essex County Association was formed in 1769, he preached its first sermon, which was founded on 1 Pet. ii. 9. and which was delivered at Witham. Nor was the esteem in which our preacher was held, confined to his own vicinity, he was known and valued in the metropolis. Twice a-year he visited London, chiefly with a view of assisting, on seasons of administering the Lord's Supper, his valued friend Dr. Trotter,* pastor of the Presbyterian Congregation in Swallow Street. His services on these occasions were not only esteemed by Dr. T. and his auditory, but they invariably attracted the attention of many serious and judicious Christians, both of the Established Church and in various Dissenting communions.

Although bodily infirmities had rather prematurely afflicted Mr. Davidson, his life and his usefulness were prolonged to a considerable age, but for many years his infirmities increased, and he lived in the anticipation of his approaching change. The following extracts from some of his unpublished letters, which were written to a family of beloved friends during the few last years of his life, will best develop the happy state of his mind under the burden of years and in the prospect of dissolution.

March 4, 1778.

Dear Sir,—Your affecting letter I received this day, giving account of the death of my dear and honoured friend, and your father, Mr. S. Though I own I have been expecting it for some weeks past, yet it struck me in a very affecting manner, and sent me to my knees, I need not tell you

* A man to whom biography, if it be her province to record all that is good and all that is lovely, is most deeply in arrears.

for what; only you and yours were not forgotten. May the Lord himself sanctify this stroke of his hand to us all. Alas! how selfish are we in being so loth to part with our Christian friends, though but for a little while; we would fain detain them from the rest and joys of heaven, and keep them still with us in the vale of sin and sorrow.

I may in a sober sense allude to and apply our Lord's words, in the present case, John xiv. 23, "If ye loved me, ye would rejoice, because I said I go unto the Father." Do you think our friends in Christ, who have got into the fair havens, would thank us if there was a possibility of praying them back again to be some time longer with us? Or even for our praying so earnestly that they might be detained so long with us from the vision of God and the Lamb, and the blessed society of the spirits of just men made perfect? But we are poor inconsistent creatures; we often pray and wish, both for ourselves and others, we know not what. I sympathize with you all, in a very tender and affectionate manner, from what I myself feel, by the loss of such a Christian friend. But I would check myself, and remember it was a mercy we enjoyed him so long. Oh that we may, through grace, be made and found followers of them who through faith and patience do now inherit the promises.

I have been very poorly myself of late. I grow an old man apace, I find infirmities, both of body and mind, sensibly creeping in and prevailing. O to be made and found ready for my last remove. It is with some pain I have scribbled these few lines, but I was willing to show the regard I have, and ever shall have to the memory of the dead, and my affection for, and sympathy with you, the surviving and sorrowful relatives.

March 6, 1778.

I was favoured with yours of the 4th, yesterday, wherein you inform me, that it will be acceptable and pleasing to Mrs. S. and you that I should attend the funeral. My natural spirits, 'tis true, are but weak at best, and I have been but in a poor state of health of late, but I can refuse nothing in my power, that may be deemed paying respect to the remains of so dear a friend as Mr. S. was to me. Most readily therefore will I endeavour to come, and perform that last office of love, by accompanying the mortal part of my dear friend to the grave. Oh it is precious seed, and though sown in corruption, dishonour, and weakness, will be raised in incorruption, glory, and power, at the appearing of the Lord of life and glory, the Lord of the dead and of the living. The grave is the long, but not the everlasting home of the body;

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and the Lord, the Spirit, teacheth all the children of God to wait and look for the adoption, even the redemption of the body, when it shall be raised, fashioned like unto the glorious body of the Lord Jesus, according to the working of that power whereby he is able to subdue all things to himself, and then shall the righteous shine forth as the sun in the kingdom of their Father.

Sept. 17, 1782.

Your kind favour of the 10th instant, I received, in course. I would have acknowledged it sooner, but I have been brought very low by a slow fever on my nerves, which is not, as yet, quite removed. These are all warnings sent to put and keep us in mind of the present state of things in the world, where, and in which, we have no continuing city, but are constantly on the remove. Every day and hour brings us to a point in life, at which we never before arrived, and to which we shall return no more. Blessed, for ever blessed, be our God, for the hope of eternal life, which he, that cannot lie, promised before the world began, and which, I trust, he has inlaid in our hearts by his Holy Spirit. Oh that this hope may encrease and abound more and more in my heart, through the power of the Holy Ghost, till I receive fully what is contained in it.

April 16, 1782.

Madam,—I had a letter from Mr. M. last week, in which he informs me that you have lately been, as it were, at the gates of death, but are now a little recovered. I need not put such as you in remembrance, that dispensations of this kind, especially at the period of life to which you have now arrived, are only reprieves. There is an appointed time for all the children of God on earth, beyond which they cannot reach, and that time, in the course of nature, cannot be far from either you or me. Infinite wisdom should be adored, in hiding from us the precise moment, that so we may be excited to be always ready, like the servants who are waiting for the Lord's coming, whether it should be at midnight, cock-crowing, or the morning. Our Lord has pronounced them blessed servants, who are, and shall be found thus waiting, yea, and longing for his coming, that when he knocketh, we may be ready to open to him immediately. The concluding part of divine revelation has something remarkable in it to this purpose. "He which testifieth these things saith, Surely I come quickly, Amen, even so come, Lord Jesus." O, blessed are the servants who shall be found so doing, dying and dead to the present world, and the things which are seen, putting off the care and anxious

concern of them, leaving all such things behind, and reaching forth to those things which are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus. While I say these things to you, Madam, I would wish, as a fellow Christian, to be saying them also to myself, as remembering that my own removal, in the ordinary course of things, can be at no great distance. I have now turned the 79th year of my age, and feel the infirmities that are not only incident to, but inseparable from, that period of life, cleaving fast to, and taking hold of me. O that in the daily exercise of believing, I may be daily looking for the blessed hope which the gospel has set before me. With humility and Christian affection, I have just suggested these things to you, hoping you will receive them in the same spirit.

Dec. 7, 1783.

I am now an infirm weak old man; the 17th of last month I entered on the 80th year of my age, and that is a far advance in life in this world. O that I may be fitted and prepared for removing out of it to the glorious part of the other world, where changes and death are not known. Whether I shall ever see London any more is altogether uncertain, as I am now very infirm, and unfit for travelling, and my old quarters in Grocers' Hall Court are now broken up; so that with respect to London, I am now like a bird that has lost its nest.

Remember me in the most respectful and Christian manner to good Mrs. S., she and I are now on our wings for the eternal world, but I hope and trust we shall land in that part of it, where Jesus our Redeemer is enthroned, and that secures everlasting rest and glory there. *O celestial point!*

Dec. 30, 1783.

Times and seasons are passing over our heads, and bringing us nearer to the eternal world, and the believing consideration of that, should make us more and more dead to this, and all things in it. It is only a thoroughfare into that world where eternal life reigns, and where there are no changes but such as increase the glory and happiness of its blessed inhabitants; the believing consideration of this, would make us long in a solemn manner for that important point, which divides the two worlds. The present I have sent is hardly worth your acceptance, but gratitude and brotherly kindness are two darling words with me, and the more substantial things signified by them, shall, I trust, be more and more dear to me, till I arrive at the blessed place where absolute perfection reigns.

April 28, 1784.

Dear Sir,—I am sorry to hear of good Mrs. S.'s illness, and yet why should I? considering her years and infirmities, it will be happy for her when the appointed hour of release comes, which will free her from all infirmities, and set the better part at liberty! 'Tis easy for us to say this concerning one another as Christian charity suggests it to us; but, oh! when we come to consider the point as it respects ourselves individually, what a drawing back do we find; great is the difference between theory and practice in this case indeed; when you see her, give my kind respects to her, and tell her she has an affectionate and sympathizing friend in me. But she has one in heaven, who is infinitely preferable to, and instead of all others, even the nearest not excepted.

I find infirmities of every kind, both of body and mind, creeping in upon, and prevailing insensibly over poor frail nature, and warning me that my removal cannot be at a great distance. Oh that I may be prepared for that last remove, that fixes the soul in heaven, but lays the body in the dust, to rest there till the great resurrection day, when the Lord shall come to release it from the prison of the grave, and make it meet to be a partaker of the inheritance of the saints in light.

At length the long anticipated period came, and, "in the prospect of death," which took place on April 6th, 1788, "he was perfectly composed, and expressed a lively hope and persuasion of being happy in Christ Jesus: for though he spoke but little during his last illness, because his weakness rendered speaking uneasy to him, yet what he said was the language of faith, of patience, and of hope."* A mural tablet is erected to his memory in the burial-ground of his meeting-house, inscribed with an impressive verse, which was written by himself, and found in his study after his decease.

Sacred to the Memory of the
REV. THOMAS DAVIDSON,
Who died April 6th, 1788, in the 84th year
of his age,

And 46th of his ministry in this place.
In yonder sacred house I spent my breath,
Now silent, senseless, here I lie in death:
These lips again shall wake, and then declare
A dread Amen to truths I published there.

* Mr. Angus's Funeral Sermon, p. 26.

The personal character of Mr. Davidson was marked by seriousness and solemnity; so completely were they the characteristics of his mind, that to a very great degree they had stamped their image on his person, and yet they were not the product of a stern unfeeling temper, but of habitual converse with eternity; for that his disposition was benign, appeared not only from his extensive charities, which, it is said, often rendered him absolutely pennyless; but especially from the ardent friendships which he attracted and retained. As a preacher, Mr. D. is characterized, by one who was well acquainted with him, as "very popular, and yet very judicious," and as one "who excelled in particular as an expositor of the Scriptures."* His practice of delivering his sermons without notes, at a time when few dissenting ministers were accustomed to use such a liberty, doubtless contributed to his great popularity. Many still remain, on whom his preaching has left a powerful and an indelible impression. In common with some other eminent preachers, his printed sermons fail to embody the elevated conception of his powers, which has been produced by the representation of his auditors: under Providence he was probably much indebted for his acceptance to the solemnity of his appearance, to the energy of his address, and to that emphasis, which often gives to ordinary thought an air of originality, and to the fervour which kindles at

* *Idem*, page 26.—It is much to be regretted, that Mr. Angus's funeral sermon for Mr. Davidson, contains no biographical sketch of the eminent individual for whom it was delivered. Such a sketch may be unnecessary to a funeral sermon when preached, but if attainable, should always be appended to the discourse when printed.

the sight of an auditory, but which sinks in the retirement of the closet. If, however, his printed discourses will not secure him celebrity on earth, the sermons which he preached have secured him approbation in heaven; and they will continue to secure it when the praises of every merely literary attainment shall be heard no more!

The following list contains, we believe, the whole of his publications:—

“The Triumphant Exit of a Faithful Servant of Jesus Christ: a Funeral Sermon for the Rev. John Harrison, M.A. of Weathersfield. 1749.

“The Charge at the Ordination of the Rev. John Fell, at Thaxted: published together with Mr. Angus’s Introductory Discourse, and Mr. Towles’s Sermon. 1770.

“The Early Knowledge and Remembrance of God recommended and urged: a Sermon to Young People at Braintree. 1772.

“A Sermon on the Admission of Dr. Trotter to the Pastoral Charge of the Scotch Church, Swallow Street, Jan. 10, 1770.

“The Necessity of Divine Teaching to make us number our Days, so as to apply our Hearts to Divine Wisdom: a Sermon at Colchester, on the Death of Mr. Henry Stapleton: together with the Blessedness of the Dead that die in the Lord: a Sermon at Braintree, on the Death of Mr. S. Tabor. 1784.

“The Compassion and Intercession of Christ for the tempted represented: a Sermon at Braintree, July 19, 1769: published, posthumous, 1801.”

Mr. Davidson was also author of the well known Account of Mrs. Tooley. This narrative was communicated to Mr. D. by Dr. Wood, of Norwich, and was written by the former, in a letter to a friend in Edinburgh. It has recently been published in the form of a tract.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE REALITY AND IMPORTANCE OF REVIVALS IN RELIGION.*

By a revival of religion, we understand, *an uncommon and general interest on the subject of salvation, produced by the Holy Spirit, through the instrumentality of Divine truth.* The work is very commonly preceded by a prevailing and affecting coldness on the subject of personal religion: such as leads Christians to feel the necessity of extraordinary prayer for themselves as well as others. In its progress, the thoughtless are

alarmed; convinced of their guilt; inquire what they shall do; receive Jesus as their Saviour; rejoice in hope of future glory; join themselves to the people of God; and, in important respects, pursue a new course of life.

Such, substantially, was the revival on the day of Pentecost. With the history of that day before us, we see thousands assemble, with no special solicitude about their souls; and many of them very decided in their opposition to Christianity. We see the same men, soon after, most deeply interested on the subject of salvation. We see them, in the anguish of awakened conscience,

* Extracted from a Discourse on the Day of Pentecost, by the Rev. Baxter Dickenson, M. A., of Long-Meadow, Massachusetts, U. S.

at the feet of despised apostles, inquiring what they must do. We see them resorting, with penitence and faith, to the mediation of Christ for pardon. We see them joining themselves to the little band of disciples; and devoting their influence and possessions to the cause of the Gospel. We ascribe that memorable work to the special agency of God's Spirit; and denominate it a *revival of religion*. And when, in these latter days, and these ends of the earth, we witness a work of *similar character*, we feel bound to ascribe it to the same *cause*; and think it proper to give to it the same name. We can perceive no good reason, why the former should be regarded as the work of God, and the latter as the work exclusively of man.

Do you say, that the excitement, denominated a revival of religion, occurs in connexion with the special efforts of Christians? We answer, that the excitement on the day of Pentecost occurred in a similar connexion. When has a band of Christians been more united and fervent? Or when has a minister of Christ pressed the subject of religion with more plainness, pungency, and zeal, than did Peter, and his brethren? And again we reply, that God's instituted mode of extending the blessings of salvation, is through the faithful efforts of his servants. *If thou speakest not to warn the wicked of his way, he shall die in his iniquity, but his blood will I require at thine hand.*

Do you say, that the divine influence to which we allude, as to the *mode* of its operation, is enveloped in the darkness of *mystery*? So it was on the day of Pentecost. So is the *universal presence* of the Supreme a mystery. And so does a cloud of impene-

trable obscurity hang over the *mode* of all his operations. If mystery must produce scepticism, tell us, where will your doubtings end?

Do you say, there is enthusiasm connected with the excitement, denominated a revival of religion? Enthusiasm there sometimes may have been. *Fanaticism* there may have been. But does such a fact prove the entire absence of genuine religion? Does it prove that *no* revival is a sober, rational work? Possibly, had you lived eighteen centuries ago, you might, in pity, have pronounced Peter an enthusiast! and the events of the day of Pentecost a scene of wild phrenzy! But possibly, too, some *centuries hereafter*, you may mourn, too late, your own *madness*. Are not *you* the *enthusiast*, if you hope to enter heaven, despising the command of heaven's King!—*Strive to enter in at the straight gate. The kingdom of heaven suffereth violence.*

Do you say, that in a time of general excitement there will be instances of gross imposition on the church? So it was in the Pentecost revival; when, in awful warning to hypocrites, Ananias and Sapphira fell down dead. But did their hypocrisy close the door of heaven against the thousands who sincerely repented? Or did it lessen their abhorrence of sin? or their everlasting gratitude to Him who made them to differ?

Do you say, that the excitement, denominated a revival of religion, is often succeeded by instances of apostacy? We answer, that apostacies have likewise occurred under other circumstances. Of them the church was forewarned by its Head, when he declared, *It must needs be that offences come.* And from the little

band, collected by Himself in person, there was an apostate as vile as the church ever embosomed. But did the perfidy of Judas disprove the sincerity of the rest? And if a revival has been succeeded by defection, which evinces the hypocrisy or delusion of some, what does their fall prove, one way or the other, as to the religion of others?

In the progress of our experience, relating to such seasons of attention, we *have seen* circumstances which furnished overwhelming evidence of God's special presence. We have stood in awe of His majesty, in view of the general solemnity that reigned around us: a solemnity produced by no visible cause, other than the ordinary means of grace. We *have seen* the tide of gaiety and folly at once arrested, the loftiest look brought low, and the stoutest heart melted in penitence. We *have seen* the man of *morals*—intrenched for more than half a century within his refuges of lies, and dreaming of no danger—suddenly waked from his delusion, and—fearfully alarmed at the insecurity of his hiding-place—finding no rest, day nor night, till in the ark of safety. We *have seen* the slave of *appetite* and *lust* raised up from the debasement of a ruined fortune and character, and rescued as from the very *gate of hell*! We have seen him, afterwards, shining in the beauty of holiness, regaining the full confidence of community, and elevating his affections to the throne of God! And when we have witnessed facts like these, and have been aware of no other visible cause, than a plain, but calm exhibition of evangelical truth—we have instinctively exclaimed, *The work, O Lord, is thine: and it is marvellous in our eyes.*

But, not only does the day

of Pentecost evince the *reality* of revivals of religion; it furnishes reason to calculate on their existence in all ages. Commencing as they did with the very commencement of Christianity, there was reason to believe they would accompany her in her march over the world. On such displays of divine grace were fixed the hopes of the apostles. Nor in their expectations were they disappointed. The very first sermon preached by Peter in a *Gentile* province, was attended with similar effects. *The Holy Ghost came on all them that heard the word.* In proclaiming the Gospel, the apostles urged, as a motive to repentance, the animating fact, that *the times of refreshing had come from the presence of the Lord.* And by such repeated displays of Divine grace were they sustained, and peculiarly encouraged in their holy enterprise.

Ours is likewise an age of religious revival. Each passing year gives to it this character in still more distinctive features. And doubtless as the period of Zion's universal triumph comes on, these showers of God's grace will exhibit still greater majesty and power. The victories of the Spirit will become more and more extended, as well as illustrious. All Christendom is yet to be overshadowed by one vast cloud of divine influence. Lands, doomed for generations to a state of moral darkness and death, shall be watered and made fruitful, *like the garden of God.* And in the holy city itself, *now trodden down of the Gentiles*, shall be repeated those displays of power and grace, which attended the first preaching of the cross.

The occurrences of the day of Pentecost exhibit likewise the *importance* of revivals of religion. If they are actually of God, we

know that their influence must be only salutary. Look back then to that memorable revival, which ushered in the Christian ministry; and tell us if its influence was at all otherwise than salutary. On the very day of its commencement, about three thousand were turned from darkness to light: and, during its continuance, *the Lord added to the church daily such as should be saved.* Were they less honest, sober, benevolent, than before their conversion? Or were they less qualified for the dread trial of the last day? In a single day, it gave to the Christian church a weight of influence, more than a hundred fold greater than it had previously possessed. And whilst it gave new impulse to her efforts, it was the occasion of dismay to her opposers. The testimony it bore to the dignity of Jesus, and the truth of Christianity, will exert a blessed influence for ever.

The happy influence of a revival may be viewed, distinctly, in its effects, on individual happiness; on the interests of the community; and on the general cause of religion.

It is important to *individual* happiness. Such religious character as it creates is the only safe pledge of a peaceful life. You can spare the aggrandizements of wealth, and the parade of earthly distinction. But, in this world of disease, disappointment, and death, you *cannot* spare the consolations of a Christian hope. But a single glance into *eternity* stamps immeasurable value on the religious character which is originated in a season of revival. Oh, beware of risking the trial of the great day, in any other character, than that which is produced by the transforming Spirit. You may have passed through a season of religious at-

tention, and in it become a happy subject of God's grace. Others may attach to it a trivial importance; but by yourself it shall be recurred to with ecstasy, and with thanksgiving to God, when the heavens shall be no more.

A religious revival exerts a happy influence on the *community at large.* The Gospel and the sanctifying Spirit, wherever they enter, enlighten, elevate, and purify. Their dominion over the heart secures a regularity of deportment, an industrious improvement of time, a scrupulous discharge of the varied duties of life. Often has a short period of the Spirit's gracious operation allayed the asperity of contention; calmed the tumult of a noisy rabble; put an end to scenes of midnight wickedness; brought relief to dwellings of domestic want and wo; and greatly elevated the intellectual, as well as moral character of society.

On the *general cause of religion* the influence of a revival is immense, as well as salutary. The happy influence is not circumscribed by the limits of the Spirit's immediate operation. It may reach to the ends of the earth—and onward through time. It may be the commencing link in a chain of operations, which shall issue in the rescue of millions from the agonies of the second death.

Revivals hasten the universal triumph of the Gospel. Let the churches of Christendom be found, this year, *with one accord* pleading the Redeemer's great promise—Let every city and village be a theatre of revivals, like that in which Peter and his associates were the visible agents,—and it would be the ushering in of millennial glory.

If then the work we are contemplating be indeed a work of

God; and if such be its influence on *individual happiness*—on the interests of *society*—and on the *general cause of religion*,—O give to it, Christian brethren, the full ardour of your affections and prayers. Go to the place of secret communion with God, to the domestic altar, to the social meeting, to the sanctuary of the Most High, with the effectual fervent petition,—*O Lord, revive thy work.* Do you ask for encouragement? Know that He has declared himself more ready to grant the Holy Spirit, than parents are to give good gifts to their children. Do you need examples of devotedness? Fix your eye on those holy apostles—who, after having turned thousands to righteousness, were counted worthy to suffer *martyrdom* for the name of Christ. *Ye have not yet resisted unto BLOOD, striving against sin.* Do you lack motive? Open your eye upon the scene that lies within the compass of your vision.—Perhaps religion is languishing. Perhaps the commandments of God are openly violated. Perhaps the world, in its varied forms of attraction, is the all-engrossing object. Perhaps the tide of population is pressing on in a direction ominous of a dreary eternity. Ascend some lofty eminence, and extend your view over the earth. Mark the territory enlightened by Revelation, and reclaimed from the destroyer;—how small it is! Leave for a moment this world, so soon to be wrapped in consuming fire, and approach the Celestial. Survey the glory, and hearken to the hosannas of the saved. Then look down on the awful contrast!—and onward beyond the Judgment scene! Under the influence of what you have discovered—go back to your devotions. And, like the weeping Prophet, who beheld these reali-

ties with more than mortal eye, in God's strength make your firm resolve,—that *for Zion's sake you will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

We are not so visionary as to expect an unusual success in the progress of religion, unless there are unusual omens. But, says one of the brightest spirits of England, 'A most emphatical spirit of prayer would be such an omen. And the individual, who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole, or greater number, of the disciples of Christianity, were, with an earnest, unalterable resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand.'

Nor can I suppress the consideration, that, even now, there are signs, which seem to afford peculiar encouragement to such special and united prayer for a universal revival. It was a striking proof of the determination of Heaven to spread the Gospel through the world, that Jerusalem should have been selected as the place, and the day of Pentecost as the season, for the first great out-pouring of the Spirit; because a blow then and there struck could not fail to tell with emphasis on all the surrounding nations. So, in our own day, it is a signal from Heaven, of no ordinary import, that the Spirit is actually descending in power on several of our large cities and towns; as well as on colleges and seminaries of learning. The con-

sequence of which is, that men of wealth and extended influence are brought to *count all things but loss for Christ*; and champions of truth and heralds of salvation are thus multiplied. At the same time, the Missionary channels, which are daily opening, and the Religious Publications which are circulating, by thousands and by tens of thousands, afford facilities of communication, altogether unparalleled in the history of Christ's kingdom. So that now, as on the day of Pentecost, the influence of a great Revival might be at once felt through the world. Let, then, the whole multitude of disciples now *lift up their eyes unto the heavens*; let them say with one accord,—*Come from the four winds, O Breath, and breathe upon these slain, that they may live—that thy way may be known upon earth, and thy saving health among all nations.*

ON THE SPIRITUAL NATURE OF CHRIST'S KINGDOM.

No. II.

IN a former article some attempt was made to consider the principles of the kingdom of Christ, when also it was proposed to give a future paper on what Christianity is yet destined to become. But, as in the hearts of individuals, so in the world at large, between its first dawns and its consummation, there is a considerable intermediate period to which it may be desirable to lend our attention. Ere, therefore, we proceed to the brighter days of which prophecy is pregnant, and before any attempt be made to counteract the fanaticism afloat in some quarters concerning the personal reign of Christ on earth, let us devote our present consideration to the immutability of divine revelation, and the general

government of Christ over the hearts of his subjects.

There is a striking congruity between truth and the constitution of the human mind. As soon as it perceives the truth of any proposition in either natural or moral science, immediately it acquiesces in it as such. That two and two are equal to four, and that to lie is base, are propositions, the truth of which the mind, by its own natural constitution, feels constrained to admit in spite of itself. It seems scarcely possible to believe the contrary. Thus the Creator has established a consistency between truth and the sentient mind which perceives it. Now supernatural revelation, as contained in the Bible, under all its modifications of doctrines, precepts, communications, promises, and predictions, must be truth, equally rigid with the two former propositions, (though much, yea most of it, be too sublime to be so easily perceived as the two simple propositions above instanced,) since it is impossible for the God of truth to reveal any thing but truth, considered as a revelation, for the benefit of our fallen nature. Hence the congruity between the human mind and divine revelation. This might be confidently inferred upon the most rigid principles of reasoning, irrespective of the experience of the heart, since it were impossible that a divine revelation would be incongruous to the nature of that creature for whose benefit it may be granted.

But this does not rest on the mere irrefragable deductions of reasoning: there is the more sensible evidence of conscious experience, and which is as fully satisfactory in the Christian who cannot reason at all, as it is in the christianized philosopher. In the heart of every one, where Christ reigns in the dominion of grace,

there is the conscious evidence of agreement and consistency between the very constitution of the mind and the meaning of the Bible, as it is apprehended by it. It is in this that the essence of human happiness consists. "Thy word is sweeter to me than the honey and the honey-comb." Averments of this kind are often put down to the score of fanaticism; but true believers can say, with all the evidence of what passes within them, "we are of the truth, and assure our hearts before him—I know in whom I have believed."

Taking divine revelation *in toto*, it is the truth of God manifested in the person of Jesus Christ, under such an aspect as is best calculated to purify and ennoble human nature. Jesus Christ is the medium between pure abstract deity and fallen humanity; so that in him God can love man, and man delight in God; but without him, neither of these can obtain. Christ is the *Vinculum* which binds all things together in the moral world. God designed to "gather together in one all things in Christ, both which are in heaven and which are on earth: even in him." In all matters pertaining to his spiritual kingdom, Christ himself is the bond and centre of unity.

Nor is he to be regarded merely as a medium, according to the general acceptation of the term: he is much more than a mere passive medium of communication between God and man. He is a person possessing essential life, and combining in himself all the attributes both of God and man. Without this he could not be a befitting head to that kingdom of which he is the King. It is necessary he should sustain all, actuate all, and direct all, so as to accomplish the perfection of his kingdom. Therefore is he said to be made "head over all things to

the church.—I have set my king upon my holy hill of Zion."

He governs his subjects by the laws of truth and righteousness, not merely as prescribed to them, but as amalgamated with their minds and affections, so as to produce a sacred habit of operation, as perfect, effectual, and natural, as though it were cognate with their existence. The spirit and import of the Scriptures obtains a living and an embodied counterpart in the conscious experience and external exhibition of the saints. There is an actual exemplification in their lives of what Christianity is in its literalities. But as they come into the world utterly destitute of all this, it surely requires the operation of a mighty agency, thus to bring up such a constant principle of action in the human heart, which by nature is so sullen, and so shut against the will of God. The power of the Son of God is sufficient for this, but no other power is: "The words which I speak unto you, they are *spirit*, and they are *life*." And St. Paul: "Ye are manifestly declared to be the epistles of Christ, written not with ink, but with the spirit of the *living* God: not in tables of stone, but in fleshly tables of the heart." St. Peter too seems to intend the same: "All flesh is grass; but the word of the Lord *endureth for ever*:" that is, as it is actually substantiated in the perpetual existence of all the subjects of his kingdom, which shall have no end. Thus, while the Prince of Righteousness has prescribed doctrines to be believed, and precepts to be observed, individually by his subjects; and while he has ordained institutions and directions for joint communion; and while he has legislated in all things concerning his kingdom, both for the heart within, and for the conduct without; he has, at the same time,

such direct power over the wills of men, as to reduce them to a love and practical observance of his own truths. His reign of grace is such as to give his own laws a living and substantial permanency in the hearts and characters of the saints, by virtue of a perpetual agency, which "worketh in them mightily."

And it is especially in this, that the spiritual dominion of Christ over all his subjects so far transcends the power of all earthly monarchs over their subjects. Under the best constituted governments there are many disaffected, and would seek the destruction of the state. Kings have no more power over the wills of their subjects to make their laws respected, than subjects have power over the wills of their kings. In this respect, they are both entirely powerless. Hence, the frequent contrariety between the objects of royal enactments and the submission rendered to them. And though no human laws, however unjust and tyrannical they may happen occasionally to be, seem so repugnant to subjects, as do the *whole* of the requirements of Christ to the natural heart of man, owing to its perversity, sullenness, and deep degeneracy; yet such is the direct and grievous agency of Jesus Christ over the hearts of all his subjects, and so completely does he "write his laws in their inward parts," that every one feels himself most cordially satisfied under his government, from the fullest persuasion, that "his judgments in all things are right." Every one feels a happiness under his dominion, and becomes most willing, "that in all things Christ should have the pre-eminence." It is, in fact, the reign of love—of love the most sweet and constraining. The whole heart becomes peacefully and pleasurably subjected to the au-

thority, dictates, and dominion of the Prince of Peace. There is then felt a congruity between divine truth and the mind, in which it obtains an actual subsistence. There appears, in the estimation of all his subjects, such an excellent combination of right, reasonableness, goodness, truth and grace, in all the doctrines, precepts, and declarations of Inspiration; and the whole of it seems so replete with wisdom, purity, richness, and divinity, that what one exclaimed of old concerning it is usually experienced: "O! how I love thy law, it is my meditation all the day." Hence, it is easily manifest, how it comes to pass, that the subjects of Christ may be dispersed abroad in this world, and yield subjection to *every kind* of civil government, and yet, at the same time, maintain one uniform and unvarying character of subjection to Christ. The Spirit of his kingdom stands far removed from the spirit of all civil constitutions and political authorities. The *highest* objects of the one are conversant only about things of temporal convenience and necessity: the *lowest* objects of the other are conversant about God and the soul's immortality.

But while the kingdom of Christ thus essentially consists in principle, introduced by the power of God, the principle is neither so introduced, nor subsequently supported, apart from the institutions of Christ, but by means of them. The direct agent, indeed, by which the principle is inserted in the heart, and when so inserted, maintained, is the Holy Spirit: but the Spirit's influence most rigidly accords with the words of his previous revelation. He teaches nothing in the heart different from what he has already taught in the word; but he teaches all that is contained in the word, because he

teaches *by* the word, being rightly handled *by* human agency. We readily admit, that he *can* teach entirely apart from human agency: yea, doubtless, he *can* convert men entirely apart from any scriptural means whatever; "for all things are possible to him;" hence there may be a few instances of this sort among the heathen; and yet, perhaps, not *one* instance can be proved ever to have taken place. But the question is not what he *can* do, but rather, what is the established order and economy which he has appointed as the medium through which he operates, and from which he is scarcely ever known to depart. Now, we know this to be, the bringing of his own word and institutions into contact with human nature. And this may be done, and often is, in two ways: the word may be brought into contact with a man, either with or without the intervention of another man. The latter takes place whenever a man sits down to the reading of the Bible. And we know, that there are many instances of unconverted men sitting down to the reading of the Bible, and who have been thereby effectually wrought on by power from on high. And there are still many more instances of persons already converted, who are blessed with the renewing teachings of the Spirit, while in the act of reading the Scriptures. Now, in this case, the man and the established means come in contact with each other: hence the blessing is vouchsafed. But the means here are not so full and entire as they are, where, besides the Bible, and the man who reads it, there is also the intervention of some other man, who acts the part of a living instructor. I say here are means more entire, and to the purpose, than in the former case of the Bible and

its reader; and accordingly it is uniformly found, that the means of grace, communicated through the medium of a living instructor, prove much more successful in converting men to Christ, than do the same means without such an instructor. Instructors who are "filled with the Holy Ghost," may be properly said to be "the ambassadors of Christ, as though God did by them in Christ's stead, beseech men to be reconciled to God." They are vessels charged with the richest treasures. Their reason is deeply conversant with revelation; their hearts expand with emotions of love to God and souls; they melt with compassion over sinners; hence there is a stirring up into a holy agony of the passions of a sanctified nature. All the mental powers forcibly express themselves, and so demonstrate how greatly the man is charged with the "burden of the Lord," through the medium of words and correspondent gestures manifested to the senses of the hearers. Now, here all things conspire in the best manner to produce the effect of "persuading men to be reconciled to God." Divine truth speaks to them by men possessing one common nature with themselves. There is a union perhaps of argument, expostulation, remonstrance, persuasion, sympathy, and love, most energetically and touchingly expressed; the effect of which is not unfrequently felt to be almost irresistible, even by men far from the kingdom of God. There is often excited a powerful movement in the hearts of sinners, so as "almost to be persuaded to be Christians," under an affecting ministry of the Gospel, even when there would have been no movement at all by their solitary reading of the Gospel.

And though neither of these modes will savingly avail aught without divine influence, yet it is ever to be remembered, that such an influence most generally accompanies that mode which, in the nature of things, is most adapted to produce the end,—living instruction. If it be objected, that “this were to make conversion to depend more upon accident than upon the purpose of God;”—we reply, that it is a wrong conclusion; since that God who has purposed the salvation of every soul which is saved, has along therewith purposed, that it shall be saved by the means which are *most suited* to the end. And while it is a well known fact, that more are converted, and when converted, more edified by preaching than by reading, it is undeniable that God has purposed to bestow the blessing more generally by the former means than by the latter.

This might be abundantly illustrated by the order established in the economy of nature. It is only an atheist who will deny that all success resulting from human labour, in the vegetable world, depends on the blessing of providence. “The blessing of the Lord maketh rich.” Sun, and rain, and the vegetating virtue are his. And yet the husbandman will be sure to have nothing, unless he dig, and sow, and pluck up the noxious weeds. Moreover, we know, that such is the order established of God, that just in *proportion* to the care, and diligence, and painstaking which he may bestow, so generally is his reward. And we know a similar order holds good in personal religion. He who reads most, and meditates most, and prays most, grows most “in grace and in the knowledge of our Lord and Saviour Jesus Christ.” And yet it is certain, that he so grows only according

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to the measure of divine influence shed down upon his soul. And undoubtedly the same is true in the use of all the means of grace by ministers for the advancement of the Redeemer's kingdom. Just in proportion to his zeal, and perseverance, and prayers, and motives for the glory of God and good of souls, will be the general effect on his ministrations, though it may not be perceived by himself during his sojourning on earth; and yet not a particle of benefit will result beyond what the Holy Spirit vouchsafes. Thus has God fixed a connexion between the means and the end, and thus the kingly authority of Christ is maintained in the soul of every loyal subject of “His Reign.” G. M.

CREDULITY AND SCEPTICISM.

CREDULITY is a state of mind, which disposes men to embrace opinions, to admit and believe narratives and statements, without adequate proofs to support them. In persons of this character, we generally find gross ignorance, mental weakness, and a predominance of imagination over judgment, or the union of all these. The credulous receive the most wild and extravagant stories as unquestionable verities, and entertain with complacency the most monstrous and absurd notions, which palpably contradict all the laws of probability.

The silly and strange fables of the Indian Shaster, the voluptuous fictions of Mahomet's Koran, the ridiculous traditions of the Jewish Rabbis, and the mercenary legends of popish priests, are all blindly and eagerly swallowed by the vulgar crowd of devotees, who never think or reason themselves, but yield implicitly to their blind or artful leaders. Mr. Ward assures us, that the Hindoos have thirty-three millions of gods, and the

transformations of these deities, together with the rites by which they are appeased and honoured, are such as one might suppose could be conjured up by nothing but the dreams of insanity; yet that the mass of the people really believe what the Brahmins tell them, is sufficiently proved, by the cruel privations and sufferings to which they voluntarily submit. The impostor of Mecca, besides enjoining prayers and fasts, holds out the promise of sensual gratification in every possible variety. Before entering Paradise, the faithful will be refreshed at the prophet's pond, which is whiter than milk, and more odoriferous than musk. Entered into the blessed abode, they will enjoy fountains of limpid and perpetual water, gardens abounding with delicious fruits, groves affording refreshing and unfading umbrage, parterres adorned with flowers of every tint, and breathing exquisite perfumes. They will possess abundance of honey and wine; but while it infinitely surpasses in flavour, every terrestrial produce of the grape, may be drunk without fear of excess. To these will be added, females whose beauty knows no decay.* We shall not tax the patience of the reader, by laying before him specimens of superstition from the Jewish Talmud, or telling him the miracles and tales which have been manufactured by popish monks, and credited by the servile band of their infallible church. Alas! we need not travel into past ages, or distant countries, to find proofs of that deplorable mental weakness, which we are here describing. Notwithstanding the boast so often repeated of our enlightened times, every one conversant with the various classes in this land, will

readily acknowledge, that a surprising degree of credulity still characterises the multitude. The certainty of good and bad omens, the efficacy of spells and charms, the reality of ghosts and apparitions, the mighty power and prophetic intelligence of the stars, are almost as firmly believed as in the fifteenth century. The number of persons carried away by such credulity, is not indeed so great as formerly, but it still comprehends many besides old women and children. Who has forgotten the eager crowds, of all ages and all ranks, that drank in the delicious dreams and dictates of Johanna Southcott? What frantic enthusiast, or crafty impostor, fails to attract an ample train of admirers and followers? Nor is ignorance a cause of credulity with reference to religion only, but also in regard to the phenomena of nature. Mr. Parkinson in his *Organic Remains*, gives the following curious instance of popular prejudice.

"Our landlady, taking up a stone resembling those she had seen in the road, but much smaller; this, said she, is a petrified snake, with which this part of the country abounds. These were fairies, and once the inhabitants of these parts, who for their crimes were changed first into snakes, and then into stones. Here, said she, showing us a stone of a conical form, is one of the fairy night-caps, now also become a stone. Do madam observe; is it possible, that lace-work so beautiful as this, should ever be worked by human hands? This, said she, and this, are pieces of the *bones of giants*, who came to live here when the race of fairies was destroyed. These bones she informed us were frequently dug up in several parts of the country, as well as innumerable *thunderbolts*, some of which she showed

* Koran, Chap. lvi.

us, stating that these were the very thunderbolts, with which these people were in their turn also destroyed." The best-way, doubtless, of curing the credulity of the lower orders, is by diffusing among them useful knowledge, to as great an extent as their circumstances will possibly admit. The direct tendency of scientific research and information, is to banish the fancies and fooleries of a prolific and ungoverned imagination.

Scepticism is the opposite of a credulous disposition; it disbelieves, or doubts, what has ample and sufficient evidence of truth and certainty. Among the causes which produce it, may be mentioned the pride of singularity, impatience, perverseness, and the latent indulgence of corrupt passions. We shall not exemplify what is here said, by a reference to the ancient Pyrrhonists; it will be better to come at once to modern times. The learned Mosheim has observed, "from the remarkable difference of sentiment and system, that reigned among jarring sects, some, otherwise distinguished by their acuteness and sagacity, took occasion to represent truth as unattainable by so short-sighted a creature as man, and to revive the desperate and uncomfortable doctrine, or rather jargon, of the Sceptics, that had long been buried in the silence and oblivion it so justly deserved." The most eminent of these cloudy philosophers, were Sanches, Vayer, and Bayle. "We see, many people (says Sir Philip Sidney) who hold themselves contented with the knowing of untruth, without seeking after the truth; and with the mockery of superstitions, without seeking the pure and true religion." This is an accurate and just delineation of modern infidels. They endeavour to shake all testimony, to darken reason, to discredit divine revelation, and seem desirous

of blotting out the hope of immortality, and of dethroning the Deity. This remark will not be charged with undue severity, by those who are acquainted with the mischievous tendency of the writings produced and published by such men as Hobbes, Bolingbroke, Voltaire, and Hume. The last of these was, in the true sense of the term, a sceptic, as the following short passage from one of his books will sufficiently evince. "The intense view of these manifold contradictions and imperfections in human reason, has so wrought upon me, and heated my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion, even as more probable or likely than another." Is a man, who, by his own showing, thus plunges and wanders in the dark, fit to become an interpreter in the temple of nature, or a guide in the field of history? That the gratification of pride, or depraved passion, has frequently led men into this intricate maze of error and delusion, may be fairly gathered from the honest confession of the few who have been happily recovered from it. The notorious Earl of Rochester confessed to Bishop Burnet, that his licentious practices prepared and disposed him to adopt infidel principles; and that even when disputing against the being of a God, to win the applause of his dissolute companions, he sometimes felt the stings and severe upbraidings of a guilty conscience. Count Struensee ingenuously owns, "My unbelief and aversion to religion were founded neither upon an accurate inquiry into its truth, nor upon a critical examination of those doubts which are generally made against it. They arose, as is usual in such cases, from a very general and superficial knowledge of re-

ligion on one side, and much inclination to disobey its precepts on the other, together with a readiness to entertain any objection which I discovered against it." The late excellent Mr. Cecil, referring to the period of his life spent in dissipation, acknowledged, that his loose principles suited him better, and seemed more plausible in company, where he could make a figure by defending them, than when alone. Solitude shook his system, and rendered him wretched. "When I was in the depths of infidelity, (says he,) I was afraid to read any author who treated Christianity in a wise, dispassionate, and searching manner. He made me uneasy—conscience would gather strength. I found it more difficult to stifle her remonstrances." Testimonies of this kind carry more weight with sober, thinking, and impartial men, than any profound abstract reasonings.

It can hardly have escaped the attention of those who mark the various and complex causes which affect the character, that credulity and scepticism, by a sort of action and reaction, produce, or at any rate, strengthen each other. In the moral, as in the natural world, there are certain powers of repulsion, as well as of attraction. One extreme causes another. The would-be-philosopher is afraid of believing any thing, because the vulgar believe too much; and the slave of superstition clings to every one of his marvellous and puerile fictions, because he has heard that many scholars are hardened infidels. Thence we may account for the curious fact, that in countries entirely devoted to popery, the literary and thinking part of the community are either openly or secretly hostile to revealed religion, while the mass of the people are the dupes of all the

ludicrous tales and lying wonders, which an interested priesthood can invent. If it be asked, which of the two evils, here exhibited in contrast, is the more evidently extended and prevalent? we answer, Credulity. Which is the more dangerous and pernicious to the individual and to society? we unhesitatingly reply, Scepticism. When doubt leads to infidelity, and infidelity descends to atheism, man has reached the last conceivable point of degradation; a point at which sinless and intelligent beings in a higher sphere, may well be supposed to view him with mingled astonishment and dismay. Let us, however, imagine the sceptic not yet arrived at this last dark fatal issue, but wandering in his labyrinth, and in such language as follows, venting the emotions and workings of his troubled soul. "As I know not whence I came, so neither do I know whither I am going. I only know, that upon leaving this world, I fall for ever into a state of annihilation, or into the hands of an incensed God; without comprehending to which of these two states, I am to look forward, as my eternal heritage. Behold then my condition; replete with wretchedness, weakness, and obscurity! Nevertheless, upon the review of all this, I conclude that I have nothing to do but to pass my days without giving myself any concern about my future destiny."* It is scarcely possible to conceive a state of mind more unfriendly to happiness, or rather, I should say, more luxuriantly prolific of misery, than that which is here so strikingly portrayed by a master-hand. But we scruple not to affirm, that scepticism is also more injurious to society than credulity.

* Pascal's Thoughts on Religion.

The latter has some good principles, though mingled with accumulated rubbish; some wholesome plants it can show, though they are almost choked with weeds; the former brings the blast of universal barrenness and desolation with it. It is not often that sceptics abound in such numbers, as to hold the reins, and command the resources of civil power; but when they do happen to possess a predominance, the baleful effects of their system on society is soon seen and felt. Let a bare reference to the late sanguinary and horrible scenes of revolutionary France suffice, without a revolting detail of facts, familiar to almost every reader. How then ought the sincere friend of virtue and human happiness to act, when he beholds the moral evils which flow from these opposite sources diffusing their deadly influence? Is he to sit down in cold and quiet indifference? to leave zeal and assiduity to the weak devotee, or the wicked infidel? If I mistake not, Plutarch somewhere says, we ought to remove superstition from religious opinions, as gum from the eyes; but if this cannot be completely done, we are not to cut off or extinguish the belief of celestial powers, or of a Divine Providence. That profound and comprehensive genius, Lord Bacon, had good reason to declare, "I would rather believe all the fables of the Talmud, and the Alcoran, than that this mighty frame of nature were without a mind." A good man, of liberal and enlightened views, will not encourage credulity, from a hatred of scepticism, nor lend a sanction to scepticism, by his mode of attacking and condemning credulity. By wisdom tempered with suavity, he may clear away many a rank weed of prejudice, without loosening the root of piety; and many a

passing cloud of doubt, without affecting the freedom and progress of science. Such a man exhibits, in a lucid order, the grand facts and prime proofs of Christianity; points out the value and relative bearings of the different kinds of evidence which attend it; states the moral obligations of man, and his incessant dependance on God; and demonstrates the importance of faith in the gospel, by the fruits which it produces, and the felicities to which it leads. And surely such a course of procedure is far more rational, than to ridicule the credulous multitude, and pour out bitter invectives against infidels, which may irritate, but are not likely to reclaim. Not that we would recommend that soft, soothing, eulogistic style, which a false candour dictates. While we deprecate the use of banter and bitterness, facts must be stated as they are, and doctrines must be traced to their practical results. Those who fill the sacred office of the ministry, in our country, have furnished some of the most able and eloquent works in defence of natural and revealed religion, and in opposition to the dreams of credulity, that ever were written; but the productions of pious laymen, on these subjects, stand a fairer chance of getting into circulation and being useful. They are free from the suspicion of advocating a cause, in which they are biassed by interest. Nor is it merely in writing and disseminating books, but also in a thousand other ways, that men of literature and business may contribute their part to check the spirit of scepticism, and promote that pure evangelical religion, which is equally conducive to individual and domestic happiness, and to national peace and prosperity.

AMICUS B.

AN INACCURACY IN PALMER'S
NONCONFORMIST'S MEMORIAL
CORRECTED.

(To the Editors.)

GENTLEMEN—The collection and preservation in your pages of the numerous facts and documents illustrative of the history of non-conformity, now scattered widely through the land, is not the least valuable of your labours. To me, the history of a particular church, with some notice of its successive pastors, will always compensate abundantly for the absence of the usual biographical sketch of an individual. Your Number for July not only afforded me this gratification, but doubled it, by presenting me with the communication from the Rev. J. Elborough, of Clare. Let me attempt to defray a portion of the obligation under which that Gentleman has laid me. To the word "*Interdependent*," extracted from Palmer's Nonconformist's Memorial, Mr. E. annexes a query as to the accuracy of that term. The word is not Palmer's, but Calamy's; and the words of the original may throw some light on the expression. In Calamy's Account, (vol. ii. p. 70. 2d edit. 1713.) after the word *interdependent*, is the following, which Palmer omits, though he has, with slight alterations, copied the remainder of the article:—"He held a governed and a worshipping church to be one and the same; though such a church might be more or less extended. He apprehended that such a church had a rightful power to choose her own officers: that ministers ought to be set apart to their sacred office with fasting, and prayer, and imposition of hands: that a minister acts as God's officer when he performs ministerial acts beyond the bounds of his particular charge, &c. But he could not

approve that the ruling of church affairs," &c.

Why Mr. Palmer, when he omitted this, also omitted to subjoin any explanation of the term *interdependent*, I cannot guess; but I do not conceive that any difficulty remains when the whole is carefully read. That Mr. Porter's sentiments were "not quite" those of the Independents, but "between" them and the Church, was clearly the idea intended by Calamy. This, however, is not the only instance in which Palmer has produced dissatisfaction in my mind.

Calamy, under Willenhall, Staffordshire, names, as ejected, Mr. Thomas *Badland*, who "afterwards lived and died pastor of a congregation at Worcester, and was succeeded by Mr. Blackmore." (vol. ii. p. 629.) "His funeral sermon was preached by Mr. White, the Conforming Minister of Kidderminster, who gave him a good character. Mr. Badland hath, as I am informed, a piece in print concerning Eternity; or the Weightiness of the unseen Concerns of the other World, upon 2 Cor. vi. 18. 8vo. 1676." (Contin. vol. ii. p. 779.) In Palmer's first edition, 1775, (vol. ii. p. 406.) the same facts are given, except that Mr. White is stated to have preached the sermon for a Mr. *Baldwyn*, not *Badland*. This Mr. *Baldwyn* was ejected from Chaddesly Corbet, Worcestershire, and in the volume referred to, (p. 525.) it is said that, "after his ejection in 1662, he settled with the Dissenters of Kidderminster. Mr. P. then gives a character of him, by Baxter, and an extract from Mr. White's sermon. The following note is subjoined:—

"This is the sermon which Dr. C. had mentioned as preached for Mr. *Badland*, (see p. 406.) That mistake was doubtless occasioned

by Mr. White's having mis-spel this name, which, in the title of the sermon is *Badland*. That Dr. Calamy should not discover this when he made the extract from it in his *Continuation* is surprising. A learned Correspondent having favoured the Editor with this sermon, (on the supposition of a mistake, p. 406.) it fully appears that it is the same with that from whence Dr. C.'s extract is made. That the person's name was *Baldwin*, is clear from Mr. *Baxter's* repeatedly writing it so. Mr. *Badland* was another ejected minister. Probably their names, being somewhat similar, might be often confounded, or this Mr. B. might have gone by two names, as some of the ejected ministers did."

I now turn to Palmer's *second* edition, published in 1803, that from which Mr. Elborough quoted the passage before adverted to. After the lapse of twenty-eight years, poor Mr. *Badland* suffered another *ejection*; and under Willenhall, (vol. iii. p. 245.) is "Mr. Thomas *Baldwin*, Jun. He was probably the son of Mr. Thomas Baldwin, ejected from Chaddesley, in Worcestershire." A note is subjoined, similar in substance to that already given; still disputing the name of *Badland*, "though Mr. White, in the above funeral sermon, (now before the editor,) has it *Badland* in the title page." That Mr. White, according to Calamy, preached funeral sermons both for *Baldwin* and *Badland*, may be doubted; particularly as the character of *Badland* is quoted by the Doctor as that of *Baldwin*; but there is most substantial evidence that Palmer is incorrect in his rejection of *Badland*. His little work on *Eternity*, which is said to be the substance of a sermon preached in Worcestershire, I lately met with at an obscure old-book stall; and it is

now in the possession of his respected successor, the Rev. George Redford. Chambers, in his *Biographical Illustrations of Worcestershire*, says, that he drew up, for the church, "the declaration of its religious sentiments, dated 1687;" (p. 226.) and, under the name of Richard White, Vicar of Kidderminster, says, he "was the author of 'The Reward of Christian Patience, as it was discovered in a Sermon preached at the Funeral of Mr. Thomas Badland, a Nonconformist Minister, of Kidderminster, 1693.'" Over the copy of this sermon in my possession, some one has altered the name in the title to Baldwin." (p. 236.) Nash, also, in the Appendix to his *History of Worcestershire*, has the following:—

"On a monument fixed to the south wall of the south aisle of St. Martin's church [in Worcester,] — 'Under these seats lies the body of the Rev. Mr. Thomas Badland, a faithful and profitable preacher of the Gospel in this city, for the space of thirty-five years. He rested from his labours, May 5, A. D. 1698, ætat. 64, Mors mihi vita nova.'"

The facts are not sufficiently familiar to me, to give you the history of this monument; but it is now in the vestibule of the Independent Meeting, in Worcester; having been ejected, like the worthy man whom it commemorates, from the church, which was under repair; and obtained, in a very dilapidated state, by one of the deacons.

I do not detail these facts, with any view to depreciate the labours of Mr. Palmer; they were extremely valuable, and entitle him to the gratitude of all who reverence the memory of the two thousand worthies of the memorable Bartholomew-day. But I

merely wish to furnish to future inquirers, such data towards the attainment of accuracy as are now within my reach; but may, at some future period, be more difficult of access.

Let me add a few words on a kindred topic, of considerable interest and importance. Many valuable tracts, connected with the history of dissent, and illustrative of the principles of our forefathers, are now extremely rare, and consequently high in price. In your Magazine for March, 1822, it was announced that the Rev. Mr. Redford, of Uxbridge, (now of Worcester,) proposed to publish, by subscription, a collection of these important documents. I do not find that it was ever published. Can any of your correspondents assign the cause? It cannot surely be supposed that our dissenting brethren are so devoid of liberality as to allow such an undertaking to sink for want of support. I should be happy to subscribe to a work so replete with interest, and so vast in importance to the dissenting world; and I know no person more fitted for the task than the talented biographer of Cooke.

VIGORNIENSIS.

July 4, 1828.

ON THE CLAIMS OF THE LONDON
UNIVERSITY TO THE SUPPORT
OF DISSENTERS.

(To the Editors.)

GENTLEMEN,—It has, no doubt, been gratifying to many of the readers of your valuable periodical, and of another great organ of communication in the religious world, the Evangelical Magazine, that both your publications have taken various opportunities of bringing into notice the objects and plan of that Institution, which is now

rearing its front as one of the first architectural ornaments of this vast city; and which promises, if supported and conducted as it ought to be, to prove one of the noblest monuments of the free genius and enlightened spirit of the present age—I mean the University of London.

It has occurred, however, to some of your readers, that although this important Institution has not failed to receive a considerable degree of patronage from Dissenters, as such, it has still the claim of a *more general effort* to support and encouragement than it has yet met with from them as a body. Of the advantages of learning and science in general, the Dissenters have, especially of late years, discovered that they are not insensible; indeed if they were, they would be a disgrace to the founders of that nonconformity which they profess, and many of whom were men of the greatest eminence for learning. Indeed, without this advantage, those distinguished men never would have been able to achieve what they did. They were chiefly men who had received a University education, and this was the case also with many of those laymen who patronized their cause, and aided them in their conscientious efforts to inculcate, in their preaching and writings, the spiritual nature of Christ's kingdom in the earth.

As things now are in England, no person can receive *their* advantages without subscribing as a member of the Church of England; and even in the new *Episcopal* College, which is proposed to be erected in the metropolis, no one can receive its recommendations and honours, who does not *regularly attend* the liturgy of the church; that is, who does *virtually* profess himself a member of that church. So that,

that, if this principle is to be encouraged, Dissenters are either still to be punished by exclusion from the Colleges of the nation, or to gain their education by stealth and compromise; they cannot, in short, even at that future period, when the Episcopal College is to be opened, under all the meliorating influences of the present religious and enlightened age, be recognized in a manly, liberal, equal manner, as fellow-citizens of the common-weal, who may be permitted to receive a collegiate education, with all its advantages, on paying for it, because they conscientiously differ from the established religion of the country, though by far the bulk of them, not in doctrine, but in human prescriptions and institutions only.

The principle on which the University of London is founded, your readers need not to be informed, is, on the contrary, perfectly liberal. All may enjoy here the advantages of a first-rate education, and still be at liberty to judge for themselves in the all-important affairs of religion, amenable only to God and conscience. Under the existing circumstances of this country, in which there are so many religious differences of opinion, the plan of the London University, it is obvious, is the *only* one that is at all practicable. When at home, or with his guardians, or tutors, a youth may attend at whatever place of worship his parents or himself may choose; (and what parents would forego the right of thus training the mind of their child;) but the exercise of this right, for which he and his parents are only responsible to God, will not prevent him from being open to all the honours and benefits of the University.

Whoever has read the statements which the Council of the
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new Institution have published, must not only be struck with the comprehensiveness of the plan, and the breadth, and depth, and solidity of the foundation which is laid for facilitating the very highest literary and scientific attainments, but must also feel convinced that, in the details, every provision is made for the guardianship of the moral conduct of the students, which it is in the power of any but the parents themselves to devise.

It is but fair also to notice, that the difficulty which existed in the minds of many parents, respecting the topics of religion, is, at length, removed, by the advertisements that have appeared from some of the Professors, and from two respectable Dissenting Ministers; the former of whom have, with the sanction of the Council, made arrangements for delivering a course of Divinity Lectures; and for attendance at divine service according to the terms of the Church of England; and the latter intend giving theological instructions to the orthodox Dissenting students.

Now, Gentlemen, under all these circumstances, and considering how much has thus been done to remedy the difficulties almost necessarily attaching, especially in the first instance, to an Institution on so wide and truly liberal a basis, it may safely be affirmed, that the London University is entitled to a *more vigorous* and *general* support from the evangelical Dissenters than it has yet obtained. Dissent has been the salt of the land; it is regenerating the Church of England itself, so far as the basis and discipline of that church allow of such regeneration; and if dissent is to maintain its position, its members must become more enlightened along with the age. In Scotland, it is very common to find men who stand behind coun-

ters, or in counting-houses, have found time to aspire to the character of intellectual beings; and have acquired a taste for information not common in this country in the same class, by taking a session or two at college; and why should not this be the case among the Dissenters in England, now the opportunity is offering? The advantages would be incalculably great; and the re-action it would produce on ministers would be highly useful to their congregations. The Scotch are not less attentive to business for their intellectual advantages; and they may justly be held up as a *quietus* to that vulgar clamour which is often raised by rich ignoramuses against knowledge. What impulse might not be derived to our Missionary Societies, and to all our benevolent Institutions, if, in our Dissenting churches, we had a good proportion of laymen who were imbued with that liberal tone of mind and feeling which nothing but education can impart, counteracting the little narrow selfish mundane policy, which the mere intercourse of business is so apt to generate!

It is to be hoped that some other pen may take up and pursue this subject, on which the present are but a few hints. If influential, and wealthy, and intelligent laymen, among their friends; if ministers, among their congregations; if all who have spirit enough to wish that the cause of an enlightened, and liberal, and patriotic dissent may flourish, by availing itself of what may prove a mighty advantage to its true dignity, and its lawful progress, would exert themselves at this juncture, by promoting the disposal of shares in the infant Institution, and in the procuring of students, they might do much to secure its prosperity. The Evan-

gelical Dissenters, by universally patronising the London University, have an honourable opportunity of securing to themselves an influence over it which might prove of the utmost consequence to their own cause, the religion of the Gospel in general, and the welfare of mankind. The basis on which it is founded is in perfect harmony with their principles; and the noble triumph they have gained in the repeal of the Test and Corporation Acts, manifests the impulse which so numerous and wealthy a body may give to any cause they espouse, and the salutary influence they may exert in correcting or preventing the abuses more or less incident to all human institutions.

A WELL-WISHER TO ENLIGHTENED
EVANGELICAL DISSENT.

EXPLANATORY REMARKS ON
SOME TERMS OF ECCLESIASTICAL NOMENCLATURE.

(To the Editors.)

GENTLEMEN—In answer to the query inserted in page 346 of your miscellany, permit me to inform your readers that the designation *Interpendent* was anciently applied to those Dissenters who, in the disciplinarian controversy, took a middle path between presbyterianism and independency. The term seems to have originated in a tract written by Nathaniel Ward, once of Haverhill, in Suffolk, but afterwards of New England. The tract alluded to is entitled, "The Simple Cobbler of Agawam, in America;" 4to. 1647, and the passage is as follows:—"For church work, I am neither Presbyterian nor Plebsbyterian, but an interpendent." p. 35. As this piece obtained much celebrity among the early Dissenters, and particularly in Suffolk and Essex, where Mr. Ward lived after his re-

turn from America; there is no room for surprise at Dr. Calamy's use of the word in question, in a work designed expressly for Dissenters, as the application of it had been sanctioned by the authority of Ward, and it was well adapted to characterize the opinions it designated. These opinions, like many other things hanging between two extremes, are likely to fall to the ground, except some friendly hand, like that of your correspondent *Theologus*, suspend them on a more substantial peg than has hitherto been found. As far as I can judge, we are more in danger of *ultrapendency* than of any other distortion of posture at present.

Whilst on the subject of names, permit me to advert to that of a religious body, which I perceive has elicited a query in a contemporaneous Magazine. I allude to the term "*New Methodists*," which was usual in the polemical tracts of the seventeenth century. That name was originally applied to the divines who followed Moses

Amyrault, in his *new method* of explaining the divine decrees. It became afterwards the accredited appellation of those Dissenters who were identified with Dr. Daniel Williams in his "*Gospel Truth Stated*;" 8vo. 1692, which book follows, for the most part, the method first stated by Amyrault. Your readers will remember, that the names of Howe, Bates, Alsop, and others, as indicative of their agreement with Dr. Williams's opinions, were affixed to that treatise.

I beg also to inform your correspondent *Leodiensis*, that an account of the principles of the *Grindletonians* may be found in Ephraim Pagitt's *Heresiography*, 8vo. 1661; and that Baxter corroborates the statement of their holding some of the errors generally imputed to them, in the preface to his "*Defence of Christ and Free Grace*," 8vo. 1690. Should *Leodiensis* wish to see the passages, and you approve, I will send them for a future number.

NOMINALIS.

POETRY.

"And is there care in heaven? and is there love
In heavenly spirits to these creatures base?"

SPENSER.

Oh that this palled, but hungry soul, could find
That bread of life which stays the fainting mind,
Drink of that living spring whose waters flow,
At once to cleanse the heart and heal its woe;
Or catch some kindly voice, whose cheering sway
Might wake this palsied will to soar away,
Trusting no more its refuges of lies,
Touched by a power descending from the skies,
In showers as gentle as the summer dew
That dropt on Hermon, and as copious too.

Oh! to launch forth from earth's perplexing dream;
Oh! for a draught of that immortal stream,
Which, redolent of heav'n, transports us there,
And on its chrystal wave makes haste to bear
The sympathies of angels back to men,
And raise the spirit from the dust again!

Are they not ministers who day and night
Stand round the throne in robes of spotless white?
And all the care those bending myriads know,
Lives it not only for this world below?
And thrills there not ev'n in this widowed breast,
A chord in tune with those which never rest,
Cold though it be, and impotent to raise
Its voiceless breathings in the Father's praise?

Yea! there are cares and sympathies above;
And earth, the wedded of those realms of love,
Partakes the glory, and reflects the bliss,
When that world's fulness overflows on this.

Camberwell.

D. A.

"OH GOD, MY HEART IS FIXED."

PSALM CVIII.

With helm and compass lost,
Upon a troublous sea,
Driv'n of the winds and tost—
What is it all to me?
What though my bark be riven,
And storms obscure the sky—
My witness is in heaven,
My record is on high;
And He who slumb'reth not, nor sleepeth,
Watch over his for ever keepeth.

The winds obey thy word,
The waves perform thy will:
Rebuke the winds, oh, Lord!
And bid the waves be still.
The angry storm subsides,
Hushed is the tempest's roar,
And on my vessel rides
Securely to the shore.—

My soul shall trust in him for ever,
Whose arm is mighty to deliver.

Camberwell.

D. A.

A SKETCH OF CAMBRIDGE.

No glowing tint the welkin cheers,
The balmy zephyrs rest,
Pallid and dim the sun appears,
Low in the murky west;
The dusky shades, with dewy wing,
Sol's beamless course pursue,
And soon demurring twilight bring,
Night's empire to renew.

Still ling'ring on those distant towers,
Which Cam reflects serene,
And mantling o'er yon classic bowers,
The latest gleam is seen;
There science, and the Muses nine,
Their laurel honours wear,
And arts polite, with wealth combine,
To banish vulgar care.

Outspreading, in superb extent,
(Magnificent display!)
Rise Colleges, and Halls, besprent
With turrets gothic grey;

Umbrageous walks, and verdant meads,
Cam silent glides between,
And all that wealth or art achieves,
Diversifies the scene.

The sacred fane of "King's" behold,
(Observe its stately towers,
And let its many crowns be told,
Portcullises, and flowers;
O! College privileged and proud,
Poor creditors regret,
The sanctuary here allow'd,
To Cantabs deep in debt.

There "Christ" displays the ample bound
Which Latimer has trod,
Where pithy Quarles was frequent found,
And Milton—now with God;
Hail prince of bards, thy modest muse
Embalmed the name of one,
Who let his nags for College use,
With choice of—"that or none."

The Halls of "Catharine" and "Clare,"
(Less dignified in name,)
With "Trinity" an equal share
Of admiration claim;
"Gonville" and "Caius," "Pembroke"
famed,
And "Magdalene" record,
With "Corpus Christi," strangely named,
The body of our Lord.

Let "Sidney Sussex" now be scann'd,
Where Cromwell's genius grew,
And chaste "Emanuel," nobly plann'd,
With Grecian art in view;
Unfinish'd "Downing!" hungry drones,
On thy endowments fed,
Would fain transmute thy scanty stones,
And turn them into bread.

Its hoary walls "St. John's" uprears,
Beside the gentle streams,
Where royal "Trinity" appears,
With "Peter House," and "Queen's;"
Near yonder meadows, far away
From College and from Hall,
Retiring "Jesus" seems to say,
"I disavow you all."

J. S.

REVIEW OF BOOKS.

Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M.D. F.R.S. F.R.S.L. Mem. Am. Phil. Soc. and F.L.S. of Philadelphia, &c. &c. &c. By Olinthus Gregory, LL.D. Professor of Mathematics in the Royal Military Academy, &c. &c.—London: Fisher and Co. 1828. Price 16s.

WE naturally feel a considerable degree of interest in those to whom we are allied by blood, profession, or similarity of taste and pursuit. On the two latter grounds, we regard the memory of Dr. Mason Good with strong emotions. Descended from a line of pious nonconformist ancestors, and becoming one of the most respectable biblical scholars of his age, we cannot but feel towards him, though, he was only a dissenter himself, while he was opposed to the faith of our Lord Jesus Christ, a more than usual glow of kindly affection. The history of Dr. Good, as told by Dr. Gregory, is one of very considerable interest, and the manner in which his biographer has executed his task, does equal credit to himself and to his friend.

"The grandfather of John Mason Good, who was actively engaged in this (the shalloon) manufacture, had three sons, William, Edward, and Peter: of these the eldest devoted himself to the military profession, and died young; the second succeeded his father as a shalloon manufacturer, and possessed the family estates at Romsey and Lockerley; the third, evincing early indications of piety, was devoted to the ministry of the Gospel among the Independent or Congregational class of Dissenters. To qualify him for this, he was first placed under the care of the Rev. W. Johnson, then the minister of a flourishing congregation at

Romsey: from whom he was, after he had finished his preparatory studies, removed to the congregational academy at Ottery-St.-Mary, in Devonshire, then under the charge of a very eminent scholar, the Rev. Dr. Lavender. Here he made considerable proficiency in the Latin, Greek, and Hebrew languages, and acquired a love for general literature and its application to biblical criticism and exegesis, which he never lost.

"Having terminated his academical course, and established a reputation for learning and piety, he was invited to take the pastoral charge of an 'Independent church and congregation' at Epping, in Essex. His ordination took place on Thursday the 23d of September, 1760, and the celebrated John Mason 'delivered the charge' on that occasion. It was an interesting and instructive composition, peculiarly characteristic of its author, which I have read with great pleasure, in the Rev. Peter Good's Common-place-book; though I believe it has never been published.

"About a year after his establishment at Epping, Mr. Good married Miss Sarah Peyto, the daughter of the Rev. Henry Peyto, of Graat Coggeshall, Essex, and the favourite niece of the Rev. John Mason. This Mr. Mason acquired a lasting and distinguished reputation, as the author of the universally known *TREATISE ON SELF-KNOWLEDGE*; and was the grandson of another John Mason, Rector of Water Stratford, in Buckinghamshire, a man of great genius as well as piety, who died in 1694, and who left a little collection of devotional aphorisms, published by the recommendation of Dr. Watts, and entitled '*Select Remains of the Rev. John Mason, A.M.*' This little book continues, most deservedly, to receive a wide circulation. It is constituted principally of short, but sententious and weighty reflections on the most momentous topics in reference to the Christian life; and it is defaced with fewer conceits than most works of the same age, devoted to a similar purpose.

"Miss Peyto resided almost from her infancy with her uncle Mr. Mason, and derived, both with regard to the cultivation of her understanding and of her heart, all the advantages which, under the blessing of God, so enviable a situation could supply. At the time of her marriage she was noted for the elegance and solidity of her acquisitions, the soft

and gentle fascinations of her manners, and for the most decided piety.

"Mr. Good and Miss Peyto were married in 1761; but their union was not of long continuance. She died on the 17th of February, 1766, at the early age of 29, four days after the birth of her youngest child. She left three children, William, born October 19th, 1762; John Mason Good, the subject of these memoirs, born May 25th, 1764; and Peter, born February 13th, 1766. William and Peter are still living, and reside, one at Bath, the other in London.

"Within two years of the death of his first wife, the Rev. Peter Good married a second, the only daughter of Mr. John Baker, an opulent tradesman, residing in Cannon Street, London. She was a woman of great piety and extensive information, and discharged the duties which devolved upon her with so much prudence, affection, and delicacy, that many years elapsed before John Mason Good discovered, with equal surprise and regret, that she was not actually his mother. She had one child, a daughter, who is still living, and resides at Charmouth.

"Shortly after his second marriage, Mr. Good was invited to take the pastoral charge of a congregation at Wellingborough, in Northamptonshire, to which place he in consequence removed with his family. But he did not remain there much more than a year. His elder brother John dying unmarried, and without having made a will, the patrimonial property, and the business at Romsey passed, by that event, into his hands; so that it became necessary for him to quit Wellingborough, and reside in Hampshire. His first thoughts were to carry on the shalloon manufacture, with the assistance of his late brother's superintendent of the works, until one of his sons should be old enough to take the business. But he soon found that this class of occupations drew him too much from his favourite pursuits; and disposed of 'the concern' to some individual accustomed to business, and able to conduct it advantageously.

"He then resolved to devote his time to the education of his own children: no sooner was this determination known, however, than he was earnestly importuned by relatives and friends, and by many of the gentlemen, clergy, and other ministers in the neighbourhood, to associate their children with his. After much deliberation, he at length determined to engage an assistant of extensive knowledge and sound principles, and to take the general superintendence of a few

pupils, fixing the maximum at sixteen in number, including his own sons."—pp. 3--7.

This family detail is necessary both to show the descent of Dr. Good, and to account for some of those principles, which were first implanted in his mind, though they were afterwards obliterated from it for a long series of years.

In this private seminary conducted by his father, "he, in due time, made a correct acquaintance with the Latin, Greek, and French languages; and soon evinced a remarkable desire to drink deeply of the springs of knowledge and pleasure which they laid open to him. Among the books placed in the hands of the boys, besides those usually employed in classical instruction, were most of the publications of Mr. Mason: and it was a great object with Mr. Good, not merely to excite in the minds of his pupils a fondness for general reading, but to explain to them the best modes of abridging and recording, in common-place-books, upon the plan recommended by Mr. Locke, the most valuable results of their daily researches. His own common-place-book, to which I have already adverted, is an excellent proof of the utility of these repositories; and those of his son, from some of which I shall have occasion to make extracts, serve equally to show how successfully his pupils adopted the plan.

"They who remark in how many instances apparently slight circumstances give the essential determination to character; who recollect, for example, the fact that both the father and the husband of Michael Angelo's nurse were stonemasons, and that the chisel which she often put into his infant hands as a plaything, served to create the bent of genius which issued in the sculptures of that admirable artist—or who are aware how much the poetic inspiration of the excellent Montgomery was nurtured by the early perusal of Cowper's poems, the only work of taste and imagination which he was allowed to read while at Fulneck school—will not fail to notice what various particulars concurred in the arrangements for John Mason at this susceptible age, to implant in his mind those principles of thought, and feeling, and action, which, ultimately exfoliated, produced that character in maturity which it is our object to pourtray. From Mr. Mason's 'Rules for Students,' and from the example of his father, he learnt that these 'five things are necessary: a pro-

per distribution and management of his time; a right method of reading to advantage; the order and regulation of his studies; the proper way of collecting and preserving useful sentiments from books and conversation; and the improvement of his thoughts when alone: from Mr. Mason's Essays on 'the Principles of Harmony,' the illustrations in which are selected with much taste and judgment, he early acquired a relish for easy and mellifluous versification: from the example of his parents, and from that of Mr. Mason, which they taught him to contemplate with veneration, he imbibed the persuasion that universal knowledge did not obstruct the road to eminence in any one pursuit; and a conviction equally strong, though not so invariably in operation, that true piety was susceptible of a happy union with talent and genius: and, superadded to all this, the localities of Romsey enkindled in his bosom a love for rural scenery and rural pleasures, which he never lost."—pp 7—9.

Such was the seed-plot in which this respectable individual received the first elements of thought and action, which, afterwards formed and matured his character; and which it is the great object of Dr. Gregory's memoirs to develop. This he does in a peculiarly interesting manner; tracing the strongly-marked features of his friend to those early sketchings which were here drawn upon him.

Young Good was destined for the medical profession, and for this purpose was placed in the house of a Mr. Johnson, a surgeon-apothecary, in the town of Gosport. His restless activity, and untiring pursuit of knowledge, even at this early period of his life, are thus described:—

"He quickly acquired and discharged the pharmaceutical functions; he studied the Clinical Guide, and the Dispensaries of that day, with old Quincy, and other books recommended to him by Mr. Johnson; he now and then snatched an evening hour to give to his beloved cricket, and the exercise of fencing; and often did he recreate his spirits by the study of music, and in playing the German flute, an instrument in the use of which he became a very respectable proficient.

But these, though they evidently occupied much of his time, he did not suffer to engross the whole; for even at this early age he began to exercise his powers in original composition, as well as to digest plans for the augmentation of his literary and scientific stores. At the age of fifteen he composed a 'Dictionary of Poetic Endings,' and several little poems. He also drew up 'An Abstracted View of the Principal Tropes and Figures of Rhetoric, in their Origin and Powers,' illustrated by a variety of examples, original and collected. Shortly afterwards he made himself master of the Italian language, thus becoming enabled to cull the sweets of *Ariosto*, *Tasso*, *Dante*, and the devotional *Filicaja*, whose works he perused with the most enthusiastic avidity: and simultaneously he reduced into active operation the plan of common-place-books, so incessantly recommended by his father. These he threw into separate classifications, and, commencing with a series of books, each of a convenient size for a coat pocket, he made one or other his constant companion; and thus, wherever he went, and could get access to a book, he was prepared to select from it, and add to his own stores."—pp. 12, 13.

In 1783, and 1784, he prosecuted the study of his profession in London, and commenced business for himself in the town of Sudbury, in the latter of these years. In his twenty-first year, he married the daughter of his friend, Mr. Godfrey, of Coggeshall; but of whom he was deprived by death in the short space of six months. He remained a widower about four years, and then married his second wife, who survived him, and by whom he had six children. At Sudbury he became, through some want of caution, involved in considerable pecuniary embarrassments.

"Mr. Good's exertions, on this occasion, were most persevering and diversified. He wrote plays; he made translations from the French, Italian, &c.; he composed poems; he prepared a series of philosophical essays: but all these efforts, though they soothed his mind and occupied his leisure, were unproductive of the kind of benefit which he sought. Having no acquaintance with the managers of the London theatres, or with influential men connected with them, he

could not get any of his tragedies or comedies brought forward; and being totally unknown to the London booksellers, he could obtain no purchasers for his literary works: so that the manuscript copies of these productions, which in the course of two or three years had become really numerous, remained upon his hands. Yet nothing damped his ardour. He at length opened a correspondence with the editor of a London newspaper, and became a regular contributor to one of the Reviews: and though these, together, brought him no adequate remuneration, they served as incentives to hope and perseverance."—p. 33.

His connexions with the metropolis, led to his removal thither, of which Dr. Gregory gives the following account, descriptive of the disastrous nature of his first connexion, and of the persevering energy of his own mind and talents.

"In April 1793, at the age of 29, Mr. Good, pursuant to his agreement with Mr. W. removed to London. He was then full of health and spirits, ardently devoted to his profession, and anxious to distinguish himself in the new sphere of action in which he was placed. His character soon began to be duly appreciated amongst medical men; and on the 7th of November the same year, he was admitted a member of the College of Surgeons. But a change of scene only carried with it a change of perplexities. His partner in a short time became jealous of his talents, and of his rising popularity; and had recourse to the basest means of injuring his reputation. If Mr. Good prescribed one course of treatment of a private patient, Mr. W. would in the next visit prescribe one that was diametrically opposite. If Mr. Good made an entry in the prison books, Mr. W. in the succeeding entry would contradict it. If Mr. Good rose obviously in the estimation of a private patient, or his relatives, Mr. W. would set himself, by paltry insinuations, to excite doubts of his judgment or skill. And so on from day to day. The result may at once be anticipated. The business failed; the partnership was dissolved; Mr. W. died in the Fleet prison; and Mr. Good was again generously assisted by his affectionate relative at Ballingdon Hall. Mr. Good, however, as before, shrunk from the full reception of the aid offered him by Mr. Fenn, though he gratefully received essential help. He disguised the

entire magnitude of his embarrassments from Mrs. Good and her family, and resolved to surmount them principally by his own exertions. I do not mention this determination for the sake of commending it, but for the sake of again marking its result upon his general character. An increasing family, project after project defeated, the frequent occurrence of unforeseen vexations, served but as new incentives to his professional activity, and to the most extended literary research. Thus circumstanced, for three or four years, he concealed his anxieties from those he most loved, maintained a cheerful demeanour among his friends, pursued his theoretical and practical inquiries into every accessible channel; and, at length, by God's blessing upon his exertions, surmounted every difficulty, and obtained professional reputation and employment, sufficient to satisfy his thirst for fame, and to place him in what are usually regarded as reputable and easy circumstances."—pp. 60—62.

It is impossible to follow Dr. Gregory in the ample and interesting details of Dr. Good's progress in his profession, and in his numerous literary and scientific undertakings, in order that we may do more justice to another part of his character. Hitherto we have seen nothing of his religious views and principles. To the development of his religious character, Dr. Gregory has devoted the entire third portion of his work, which must be read by every Christian with peculiar interest.

"John Mason Good, on quitting the residence near his father at Havant, to seek professional advantages in London, and afterwards to settle at Sudbury, felt a high respect for religion and religious men, and expressed a decided belief in the genuineness and divine authority of the Scriptures; but with very inadequate notions of the importance of correct religious sentiment. The ardour with which he went through his medical engagements, and the avidity with which he divided his hours of leisure between the contending fascinations of literature and of society, left scarcely any space into which the concerns of eternity could enter. He was busy and happy, respected in his professional capacity, and esteemed in private life; but he lived, it is to be

feared, without 'God in the world.' Disinclined, however, from joining the ranks of infidelity, then most numerous occupied, he continued to avow his belief in the holy Scriptures, and in a manuscript essay, still extant, descanted in favour of the Credibility of Revelation, and refuted some of the popular objections."—p. 352.

After stating some of his leading principles at this period, Dr. Gregory informs us—

"With these views as to the nature of happiness, and the best mode of ensuring it; with a decided avowal, moreover, of the system of materialism, and that of the Universalists with respect to future punishment, he selected for his principal associates some gentlemen who professed their belief in the doctrines of modern Socinianism. He continued associated with them during the last two or three years of his residence at Sudbury; and on his removal to London, in 1793, he joined one of the most celebrated congregations of that persuasion in the metropolis, with which he remained connected until the beginning of the year 1807.

"Mr. Good's unequivocal adoption of Socinian sentiments occasioned great uneasiness to his father, as well as to some of his near relatives at Sudbury; and few besides the youngest readers of these memoirs will need to be told that this uneasiness sprung from sober consideration, and not from prejudice. For, if, as has been remarked, after a cautious induction of particulars, by one of the most elaborate investigators of the moral tendencies of that system which rejects the Deity and atonement of Christ,—'if it be unfriendly to the conversion of sinners to a life of holiness, and of professed unbelievers to faith in Christ; if it be a system which irreligious men are the first, and serious Christians the last, to embrace; if it be found to relax the obligations to virtuous affection and behaviour, by relaxing the great standard of virtue itself; if it promote neither love to God under his true character, nor benevolence to men, as it is exemplified in the spirit of Christ and his apostles; if it lead those who embrace it to be wise in their own eyes, and instead of humbly deprecating God's righteous displeasure, even in their dying moments, arrogantly to challenge his justice; if the charity which it inculcates be founded on an indifference to divine truth; if it be inconsistent with an ardent love of Christ, and veneration for the holy Scriptures; if the

happiness which it promotes be at variance with the joy of the Gospel; and, finally, if it diminish the motives to gratitude, obedience, and heavenly-mindedness, and have a natural tendency to infidelity, it must be an immoral system, and consequently not of God. It is not the Gospel of Christ, but *another Gospel*. Those who preach it, preach *another Jesus*, whom the apostles did not preach; and those who receive it, too frequently receive *another spirit*, which they never imbibed. It is not the light which cometh from above, but a cloud of darkness. It is not the highway of truth, which is a way of holiness, but a by-path of error, which misleads the unwary traveller; and of which, as we value our immortal interests, it becomes us to beware."—pp. 354—356.

During all this period of his life he appears to have paid considerable attention to the Bible, as a source, at least, of literary amusement and gratification; but, as he afterwards acknowledged to Dr. Gregory, his mind was by no means at ease. Various circumstances appear to have led him to deeper consideration of his own character and circumstances, and gradually to have prepared him for a great and lasting change. Amongst these providential dispensations was the death of an only and promising son. This event made a most powerful impression on the mind of his father, who several years afterwards thus tenderly alludes to it, and to the effect it had on him, in a letter to his biographer, who was called to sustain a similar trial.

"Caroline Place, May 7th, 1811.

"My very dear Friend,

"With no common feeling do I sympathize with you. Your letter has touched upon a string which vibrates with so much agony through my heart and brain, and I fear ever will continue to do so, that I fly from it upon all occasions like the stricken deer from the hunter. You have indeed conjectured right, and the similarity of our trials is peculiarly remarkable. I, like you, had every thing I could wish for in one—one only. I enjoyed the present, I feasted on the future;—at the age of twelve, the same fatal disease made its attack—the result was the same—and my

arms, like yours, formed a pillow during the last gasp: there was the same sense of piety while living, and the same prominent shoot of genius. The master of the Charter House, in a letter to me on the occasion, bewailed the loss of one of their most promising blossoms; and a variety of little effusions, both in prose and verse, found in the well-known hand afterwards, but never shown to any one, and written for personal amusement alone, seemed sufficiently to justify the opinion so generally entertained.

"But here, my dear friend, I am afraid I must drop the parallel: for in the weakness of my heart I freely confess I have not yet acquired that strength of duty which you are already enabled to manifest.

"I dare not examine myself as to what I should wish for, if it were in my power—all I have hitherto been able to say is, 'Thy will be done!'

"Mr. L.—was with us when your letter arrived: we were listening to a new and most sweetly impressive anthem, 'My song shall be of judgment and of mercy! to thee, O Lord, will I sing.' What could be more appropriate, even if we had been aware of the melancholy fact, and could have foreseen your distressing communication? It struck us forcibly, —and we dwelt upon the coincidence.—The judgment is unquestionable: but is not the mercy, my excellent friend, equally visible? Your own pious reflections will suggest a thousand proofs that it is: I will only repeat the remark that was most obvious to ourselves; that had this affliction happened about a year and a half ago, when you were living alone, and had no such affectionate nurse to have co-operated with you—no such bosom comforter to have supported you—severe as it is, it must have been of a character far severer still. There are a few gracious drops intermixed with every cup of bitterness—or how could man at times endure the draught? You have them from this source: you have them from the recollection of having sown the good seed, at an early hour, in the best of seasons, and in a propitious soil: but, most of all, you have them in the harvest that has already been produced—in the safe deposit of the grain in its imperishable garner. It is accomplished: the great task intrusted to you is executed—the object of life is rendered secure—the gulf is forded: the haven of happiness has hold on the anchor.

"We will certainly see you in a short time: Mrs. Good intends herself to write to-morrow, or next day. In the mean while, give our affectionate regards to Mrs. Gregory, for whose health we are

very anxious, accept our best wishes and prayers, and believe me, as ever, yours,

"J. M. GOOD."
Pp. 82—84.

This admirable letter shows us the state of mind to which the writer had then attained. Before this, he had found the antidote—the cure for all the sorrows of mortality. During many years he had attended at Essex Street on the Patriarch of Socinianism. We should suppose there never had been much congeniality, except in sentiment, between the minister and his hearer; but the talents of the teacher and the pride of intellect in the hearer had kept them together. The following correspondence, which terminated this connexion, we think it right to introduce. It illustrates the decision of Dr. Good, and shows the point to which he had then come.

"TO THE REVEREND ———,

"Caroline Place, Jan. 26th, 1807.

"Dear Sir,

"It is with much regret I feel myself compelled to discontinue my attendance at the Chapel in ———, and to break off my connexion with a society with which I have cordially associated for nearly four-teen years.

"I sincerely respect your talents, and the indefatigable attention you have paid to Biblical and theological subjects: I have the fullest conviction of your sincerity, and desire to promote what you believe to be the great cause of truth and Christianity; but I feel severely that our minds are not constituted alike; and being totally incapable of entering into that spirit of scepticism which you deem it your duty to inculcate from the pulpit, I should be guilty of hypocrisy if I were any longer to countenance, by a personal attendance on your ministry, a system which (even admitting it to be right in itself) is, at least, repugnant to my own heart, and my own understanding.

"Without adverting to subjects which have hurt me on former occasions, I now directly allude to various opinions delivered in your very elaborate, and, in many respects, excellent sermon of Sunday last; and especially to the assertion that it is impossible to demonstrate the existence and attributes of a God; that all who have attempted such demonstrations have

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only involved themselves in perplexity; and that though a Christian may see enough to satisfy himself upon the subject, from a survey of the works of nature, he never can prove to himself the being and attributes of a God, clearly and free from all doubt.

"I mean merely to repeat what I understood to be the general sense of the proposition; and not to contend that my memory has furnished me with your own words. And here permit me to observe, that I have been so long taught a different creed, not only from the reasonings of St. Paul, Rom. i. 20. and elsewhere, but from many of the best theologians and philosophers of our own country, from Sir I. Newton, Clarke, Barrow, and Locke, that I cannot, without pain, hear what appears to me a principle irrefragably established, treated with scepticism, and especially such scepticism circulated from a Christian pulpit.

"I have thus, privately, unbosomed my motives to you, because, both as a minister and as a gentleman, you are entitled to them; and because I should be sorry to be thought to have acted without motives, and even without sufficient motives. My esteem and best wishes, however, you will always possess, notwithstanding my secession from the chapel, for I am persuaded of the integrity of your efforts. I am obliged to you for every attention you have shown me; and shall, at all times, be happy to return you any service in my power.

"I remain, Dear Sir,

"Your obliged and faithful friend and servant,

"J. M. GOOD."

"To JOHN MASON GOOD, Esq.

CAROLINE PLACE.

"— Jan. 27th, 1807.

"Dear Sir,

"I am obliged to you for your polite communication of your intention to withdraw from — Chapel, and of your motives for that determination. Having myself exercised to so great an extent the right of private judgment, I would be the last person to object to the exercise of that right in others.

"I cannot, however, help considering myself as peculiarly unfortunate, that after all the pains which I have taken to establish the truth of the Christian revelation, I should, in the estimation of an intelligent, and I would hope, not uncandid hearer, lie open to the charge of inculcating from the pulpit, a spirit of scepticism, and that the allusion which I made on Sunday last to the unsatisfactory nature of the exploded *priori* demonstration of the divine existence, should have been under-

stood as a declaration of a deficiency in the proper evidence of the being and attributes of God.

"I certainly would not myself attend the ministry of a preacher who was sceptical either in the divine existence, or the truth of the Christian revelation. I must, therefore, completely justify you in withdrawing from my ministry while you entertain your present views. I can only regret that I have expressed myself inadvertently in a manner so liable to be misunderstood; and sincerely wishing you health and happiness,

"I am, Dear Sir,

"Your obedient servant,"

"To THE REVEREND —."

"Caroline Place, Jan. 29th, 1807.

"Dear Sir,

"I am obliged to you for your letter, and add only a word or two, in explanation of a single phrase which you seem to regard as uncandid. The term *scepticism* I have not used opprobriously, but in the very sense in which you yourself seem to have applied it, in the discourse in question, to the apostle Thomas, by asserting, upon his refusal to admit the evidence of his fellow-disciples, as to our Saviour's resurrection, that 'it is possible, perhaps, that the *scepticism* of Thomas, may, in this instance, have been carried a little too far.'

"I quote your idea, I believe your words. And here, without adverting to other expressions of a similar nature, suffer me to close with asking you, whether I can legitimately draw any other conclusion from such a proposition, than that a scepticism, in some small degree short of that manifested by St. Thomas, is, in the opinion of him who advances that proposition, not only justifiable, but an act of duty? and that, to a certain extent, he means to inculcate the *spirit* or disposition on which it is founded?

"It only remains that I repeat my sincere wishes for your happiness, and that I am,

"Dear Sir,

"Your obedient Servant,

"JOHN MASON GOOD."

"To this letter Mr. Good received no reply."—pp. 366—370.

After abandoning Essex Street, he frequently heard Dr. Rennell, at the Temple Church; and, finally, settled down at St. John's Chapel, Bedford Row, where, under Mr. Wilson and Mr. Jeram, he enjoyed that ministry on which his soul delighted, and by

which he was finally formed and matured for eternity.

It is singular, we must confess, that Dr. Good's mind did not revert to his former orthodox connexions of another class, and that after being so long united with the Ultra Dissenters, he should at once have thrown himself into the bosom of the Established Church. Dr. Gregory says nothing on this subject; probably because he had nothing to say, or nothing that could satisfactorily account for the fact. It is not, we believe, an uncommon case; and shows how far the influence of a particular topic will mislead the judgment, and direct the conduct in regard to many other things. It is thus that the wretched system of Socinus has proved the abomination that maketh desolate to the Dissenting body. When men recover from it, they seem to consider it necessary to run to the utmost distance from it. But, so that this snare of Satan is escaped from, we sincerely rejoice, though those who are delivered follow not with us.

The latter years of Dr. Good were spent in the labours of his profession, in the diligent study of the word of God, and in zealous co-operation with good men, to promote the spread of the Gospel. His last days were marked by intense suffering, but his end was peace and full of hope. We wish we could give a full detail, but we can only make room for one extract. It relates to the concluding scene of of his earthly pilgrimage.

"On Monday, Jan. 1st, his sufferings increased, and his mind wandered. At 7 o'clock on the morning of this day his youngest daughter proposed repeating a well-known text of scripture, as the likeliest means of recalling him to himself. She was answered that this in his present weakness would only confuse him more. A text of scripture, however, was re-

peated, and the effect was wonderful; it seemed a perfect calling back of the mind: he listened with manifest pleasure, and concluded it himself. Many were the texts which were repeated at different intervals throughout this day, and to which he listened with more or less pleasure, as they more or less seemed to strike his feelings as suitable to his own case. Some of them were, 'The blood of Jesus Christ cleanseth from all sin.' 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' 'The Lord is my Shepherd.' 'Yea, though I walk through the valley of the shadow of death, I will fear no evil.' Mr. Russell being about to quit the room, Dr. Good called out, begging him not to go. It was most strikingly impressive to hear his quivering lips uttering the words of scripture, at a time when intense agony occasioned such convulsive motions of the whole body, that the bed often shook under him. His youngest daughter, who was then holding his poor cold hands, said to him, 'Do you remember your favourite hymn?' 'There is a fountain filled with blood:' he had repeated it in the earlier part of his illness, and told Mr. Russell that sometimes when walking through the streets of London he used to repeat it to himself. In one instance he altered it unintentionally, but strictly preserving the sense.

"Dr. Good repeated it as given in the St. John's Collection of Hymns, with this exception—Instead of

'When this poor lips stammering tongue
Lies silent in the grave.'

he substituted,

'When this decaying mouldering frame
Lies crumbling in the dust.'

This little variation may not be regarded as altogether unimportant, since it shows that his mental powers were still vigorous.

"Sometimes when those around could not remember the exact words of the passage of Scripture intended to be quoted, he corrected the error, and repeated them accurately. One of the texts he appeared to dwell upon with most earnestness and delight was, 'JESUS CHRIST, the same yesterday, and to-day, and for ever.' When Dr. Good's former Unitarian views are remembered, the dwelling upon this particular text could not but be consolatory to his family. Another text, which, without any suggestion or leading remark, he repeated several times, was, 'Who art thou, O great mountain, before Zerubbabel thou shalt become a plain; and He shall bring forth the head-stone thereof with shoutings, crying, 'Grace, Grace unto it,' dwelling with peculiar emphasis upon the words, 'Grace, Grace unto it.'

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“He also appeared to derive great comfort from these texts repeated by Mr. Russell, ‘When flesh and heart fail,’ &c. Also, ‘When thou walkest through the fire, I will be with thee,’ &c. He also listened with much apparent comfort to that portion of the *Te Deum* suggested to him by his wife, ‘When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.’

“On the afternoon of this day, (Monday,) Dr. Good perfectly knew every one, again expressed himself thankful to be placed in the midst of his family, and to be near Mr. Russell. When Mr. Travers arrived in the evening, he immediately recognized him, addressed him by name, and submitted to the means used for his relief, though painful. Upon the last opiate draught being given, he would not rest satisfied until told the precise quantity, which consisted of 50 drops of laudanum; and, considering the great quantity administered at different times, it is indeed surprising that his memory and mental powers should, up to this period, have been so little impaired. Mr. Travers, having employed all the means which surgical skill could devise, seeing they were of no avail, did not remain long with Dr. Good. After this time he was constantly convulsed, and uttered but one or two connected sentences. Seeing one of his family standing by, he made use of his frequent appellation, ‘dearest.’ But his power of comprehension appeared to last much longer than his power of articulation or of expression. His hearing now became greatly affected. Mr. Russell called to him in a loud voice, ‘Jesus Christ the Saviour!’—he was not insensible to that sound. His valued clerical friend then repeated to him, in the same elevated tone, ‘Behold the Lamb of God!’ this roused him, and with the energy, the energy of a dying believer, he terminated the sentence, ‘WHICH TAKETH AWAY THE SINS OF THE WORLD!’ which were the last words he intelligibly uttered, being about three hours before his death. Mr. Russell twice commended the departing spirit into the hands of Him who give it. The last time was about one o’clock on the morning of Tuesday the 2d of January, 1827, and at four o’clock the same morning, the breath, which had gradually become shorter and shorter, ceased entirely.”

Of Dr. Good’s scholarship and labours as an author we have yet said nothing, and we scarcely know how to touch it, the subject is so vast. He was a general,

rather than a profound scholar; possessed of an elegant and highly cultivated, rather than a very powerful mind. He was distinguished not so much by his originality, as by his industry, perseverance, and love of order and arrangement. In his medical and literary works, he enjoyed a very considerable portion of well-earned fame. His translation of *Lucretius* does great credit to his classical attainments, taste, and various learning; and when it is considered that the version was mostly formed when walking the streets of London, in the busy pursuit of his laborious profession, it is an uncommon performance. His knowledge of several of the Oriental, and of many of the modern languages was extensive, and must have been the fruit of prodigious application.

Of his biblical works we ought to speak more particularly, but our limits forbid. Dr. Gregory has reviewed them all in the second part of his work, and done them the justice to which they are entitled. His *Job* is a very ingenious and useful, though not an accurate book. No student of the Scriptures can examine it without being improved by it, though he will not go along with the author in all his views in the preliminary dissertation, nor adopt all his renderings, or the notes by which they are supported. His *Sacred Idylls*, or *Translation of the Song of Solomon*, is not so much to our taste as *Job*, though it is both beautiful and ingenious. We trust his translation of the *Psalms* and of the *Books of Proverbs* and *Ecclesiastes* will be published. Nothing of such a man ought to be lost. His “*Occasional Thoughts on Texts of Scripture*,” edited by Mr. Jerram, and just published, are beautiful illustrations of the author’s devotional

feelings. We beg most cordially to recommend that little work along with the biographical work we have thus imperfectly noticed; and which we hesitate not to pronounce one of the most interesting works of its class which has ever passed through our hands.



An Estimate of the Human Mind; being a Philosophical Inquiry into the legitimate Application and Extent of its leading Faculties as connected with the Principles and Obligations of the Christian Religion. By the Rev. J. Davies, of Queen's College, Cambridge. 2 vols. 8vo. 18s.

It has long appeared to us, that the professors of intellectual philosophy have set up ampler pretensions on behalf of their favourite pursuit, than ever have been, or are ever likely to be, realized. An impartial estimate of its results, or a comprehensive review of its history, would not furnish matter for a very flattering commendation. Though we are far from wishing to depreciate its real utility, yet, we confess, we are anxious to abate a little from the representations of its teachers, and the anticipations of its students. Few subjects of human research promise so much and accomplish so little. It is a science which does less directly than indirectly. Its greatest masters have scarcely done more than detect some great errors in the theories of their predecessors, and start some plausible notions of their own, which, for the most part, have subsequently been shown to contain as many, and as great defects, as the theories they had superseded. After all that time has done for other branches of human study, it may be fairly asked, what has the labour of centuries done for the

science of mind? Great wits have toiled, but the work has not advanced: learning the most vast, and ingenuity the most subtle and rare, have been taxed to the very utmost; but what do we know more than was known to Aristotle and Plato, two and twenty centuries ago? Some few points, indeed, are more clearly understood; some few facts are better explained; some vague and crude speculations of early genius are now universally discarded; but it cannot yet be said, that we possess even a complete and unexceptionable analysis of the mental powers.

As it regards the moral and religious departments of our mental philosophy, the schools are all at variance, and the teachers need a teacher. Our professors have disjoined the *intellectual* and the *moral*; they have contemplated reason too much in a state of abstraction from its great spiritual light; and the result has proved fatal to their speculations. The philosophy of the mind has been treated like that of an independent luminary, shining by its own light, rather than as a satellite shining only by reflection, and regulated by an influence from a superior body. They have attempted the metaphysical or pneumatological analysis of the human mind, apart from the contemplation of the moral, and they have, in consequence, never attained to the true philosophy of the *whole mind*; they have not yet matured a theory characterized either by the simplicity or the comprehension of nature. The systems of the philosophers have been at variance with revelation, that is, with the demonstrated, the divine theory of moral philosophy—at variance with it often *designedly* and *maliciously*! Yet, it is self-evident, that the works of an infinite and

perfect Being can have no disagreement or contradiction the one with the other. The mind of man which is of God, as well as the religion which is of God, must meet and fit each other, in the most minute joinings and dissections, and through the whole extent of each. No one of God's gifts or works can nullify another. The unity of his nature and purposes precludes this. The philosophy, therefore, which does not comport with revealed religion is sure to be erroneous, and must be unlearned. The accountant who could not make a column of figures amount to the same total, when summed from the top to the bottom, as from the bottom to the top, would not be more palpably in error in his own mental operation, than *he* is, whose philosophy of mind does not echo to that religion which we are sure, *à priori*, is adapted, with infinite skill, to the true philosophy of human nature. Every impartial inquirer must admit it to be infinitely more likely that human philosophizings should be incomplete and erroneous, than that Christianity should be false, or the God of nature have revealed a religion which overlooks, or opposes, any of the principles of mind. We have ample experience of the fallibility of the human judgment in all departments of science; and have seen enough to make us diffident of all purely human theories; but no man *has*, or *can have*, any experience that contradicts revealed religion; nor any experience opposed to the doctrine of the minute adaptation of that religion to the totality of the human being.

The charge, then, to be generally brought against our mental philosophers is, that their induction of mental phenomena is incomplete; and that the most important relation the human mind

sustains, viz. to the supreme Spirit, its parent and source, is overlooked, or treated as if it were a mere casualty of our intellectual nature, no way implicated with the analysis of mental faculties, or the phenomena of mental operations. The result has been, incompleteness, confusion, and error. The labyrinth has been broken through, or overleaped, not *threaded*. The mysteries of the human spirit have remained mysteries, utterly inexplicable by the proud philosophy which has deemed its own light sufficient to pierce their veil, and lay open their whole arcanum. The explanation of all this appears to us to be furnished in the notorious fact, that our greatest masters in the science of mind have been but *half-way* believers in Revelation—or, believers in the letter of the Bible, and sceptics in the doctrine of a spiritual religion. Their favourite study has often supplied them with an opportunity of covertly venting their animosity against the doctrine of a divine influence. Every thing with them must be explicable by their philosophy, and become instantly transparent before their reason. It would be undignified to owe any obligations to the Sacred Scriptures, or to borrow any light, or any law, from so old fashioned a book. Therefore, even virtue itself must have another foundation than the will of God, and other laws of conscience, that rise above his, must be promulged to mankind. Thus things have long been going on in the schools, and among the philosophers. Some symptoms of a sounder state of mind have occasionally appeared, but no strictly Christian system of mental and moral philosophy is at present before the world. Many hopes were entertained, when Dr. Chalmer's obtained the

moral philosophy chair in a Northern College, that his studies, as well as his propensity, would certainly incline him to supply the deficiency; and that we should, at length, possess a scheme both of intellectual and moral philosophy, baptized with the spirit of Christianity. We confess we were never sanguine upon this point; for we never thought him likely to succeed in that department. He has less of philosophy in his constitution than of oratory. His recent appointment will, we presume, completely set aside all these hopes. The man, then, is yet to be born, or, at least, yet to appear, who, with the comprehension of Butler, and the discrimination of Paley, and the spirituality of Chalmers, shall give the world a *Newtonian System of Mind*.

Several valuable publications on mental philosophy, more thoroughly and deeply imbued with Christian principles, have recently appeared. They are calculated to expose many mistakes in the theories of preceding masters, and to supply materials and hints for a more exact and complete philosophy of the *human mind*. These will be found helps and correctives to the more elaborate productions of Reid, Stewart, and Brown. The work now before us is another accession of the same kind, and will, we have no doubt, be serviceable in counteracting some of the errors and imperfections, which still attach to all the prevailing systems.

Mr. Davies's work consists of Four Books. The *First* is entitled, *The Limits of Reason in the Investigation of revealed Truth stated and explained*. Book II. *An Inquiry into the Nature and Extent of the Faculty of Volition, as connected with Moral Agency*

and Religious Obligation. Book III. *An Inquiry into the legitimate Use of Imagination, as connected with Subjects of revealed Truth*. Book IV. *An Inquiry into the legitimate Use of the Affections, as a component Part of the Christian Character*. These are rather distinct and isolated essays, than parts of a regular and well-arranged system. The general title of the work leads the reader to expect an estimate, or general survey of mental and moral faculties; but such this work certainly is not. The tendency of the whole is excellent, the execution often clever and eloquent; but the whole is rather a theological than a philosophical work. We will not, however, quarrel with the author on account of his title; but proceed to supply our readers with two or three specimens of the manner in which Mr. D. discusses the various subjects of his volumes.

Treating of the *Faculty of Volition*, the author is necessarily led to take notice of the origin of evil. Most of our readers are acquainted with the character and works of the late Dr. Edward Williams; they are aware also of the opinions we have occasionally ventured to state respecting the Doctor's favourite notion of *passive power*; they will, therefore, feel some interest in perusing the following extract.

"The question ποθεν το κακον; whence is evil? is one which has puzzled and embarrassed philosophers and moral investigators, Heathen and Christian, in every age of the world; and it may be one of those phenomena, which must always continue mysteries, or ultimate and unaccountable facts to man here below. In moral science, however, he who teaches to analyze into simpler principles, a more complicated fact, or by a process of generalization, applies to the solution of a great variety of problems, a principle, which lies deeper in the system, and nearer to the foundation of

the whole, contributes as really, though ever so humbly, to the discovery of truth in his own line of investigation, as he who decomposes a chemical substance into elements, which had never before been known, or demonstrates such relations of quantity as hitherto had escaped observation. We inquire not, whether the preceding view of an essential requisite to the exercise of rational liberty, and to moral agency, fully explains and accounts for the existence of evil, so as to make it perfectly accordant with the views generally entertained of the divine justice and benevolence. But we submit, whether it does not at least carry this awful phenomenon of the divine government somewhat more deeply into our nature, and does not mingle its possible existence more with the very essence of moral agency, than has generally been considered. If a susceptibility of pain, as well as of pleasure, associated with an order of circumstances, from a peculiar combination of which, the one as well as the other may arise, lies at the very foundation of rational liberty and responsible agency; it follows, that a possibility of evil is an absolute and indispensable part of a moral and probationary scheme. Penal evil, as the only alternative of a wrong choice, or of an abuse of liberty, seems to constitute the very essence of the system. To suppose Jehovah, therefore, in the exercise of his sovereignty, to prevent, as he unquestionably might do in any particular instance, the introduction, or the existence of that, the entrance of which, as the only possible alternative of an abuse of discretionary power, constituted the antagonist muscle of the moral frame, would be to suppose him to act in immediate and direct opposition to the very system of moral government which he had established. If the appointment of a moral system be capable of producing the greatest and noblest happiness, and if the susceptibility of suffering be so necessarily connected with that plan, as that without such a possibility the scheme cannot be maintained, and would leave no adequate ground for the exercises of preference and volition, then how is it inconsistent with the benevolence of the Deity, rightly understood, that He should not sovereignly prevent *that*, the arbitrary and universal prevention of which would utterly destroy and neutralize the very principles of the economy which He had instituted! The capability of penal evil, and the absolute necessity of its introduction, as the only alternative of disobedience, seems as much an inherent quality of a system, which is to govern rational creatures, through the instrumentality of motives, as it is a law

of force, that a body which is driven by two impulses, meeting each other at right angles should move in the diagonal of a square. Whatever superficial notions we may form of the benevolence and of the equity of Jehovah, and whatever tasks we may impose upon these attributes, in order to force them into a consistency with our notions, it is not on a deeper and more deliberate estimate of the case, a requirement, which can be fairly demanded of these sublime perfections, that God should absolutely annihilate a system so beneficial in its general bearings, and that He should deprive so many of the transcendent happiness which it secured to them, and which it afforded to all the opportunity of securing, because some would choose to deprive themselves of that happiness, and voluntarily take the alternative of misery. To expect happiness as the invariable and necessary result of a moral government, would evidently be requiring an impossibility. The possible existence of evil is essential to such a government; its actual existence is an effect, which Jehovah was bound neither in justice nor goodness to prevent; because such sovereign prevention would, at once, undermine a scheme, from which there doubtless will ultimately flow a vast preponderance of good. A scheme of considerable plausibility, and of very high pretensions, was advanced at the commencement of this century, and developed at great length by the Rev. Dr. Williams, professing to explain the origin of evil, and to remove all the difficulties of the question, upon the principle of the natural and essential *defectibility* of the creature. To that tendency to degenerate, and to fall away, which is inseparable from the nature of a created being, as such, and the effect of which tendency can be obviated only by the communication of sovereign aid from the Creator, the name of metaphysical evil is given—an evil apparently innocent in itself; but which, left to its own course, will inevitably result in moral and physical evil. And the way, in which this scheme attempts to reconcile the actual existence of misery with the justice and benevolence of the Deity, is to suppose, that those, who were originally by necessity *defectible* beings, and subjects of metaphysical evil, had no *right*, upon principles of equity, to expect any such sovereign interposition on the part of Jehovah to prevent the moral evil that would otherwise unavoidably result from their very condition as creatures. It is surprising that a man of Dr. Williams's undoubted piety and good sense could bring himself seriously to believe, that such a view of the original state of man, even if

correct, could solve the grand perplexity, with which this subject is embarrassed. It is wonderful, that this excellent individual did not at once perceive, that his scheme did not in any degree remove, or even alleviate the difficulty; but only threw it back one step, and involved it, perhaps, in a little greater obscurity. For, allowing the notion of metaphysical evil, as identical with the inherent defectibility of a creature, of which Professor Stampfer and others speak, by what process of metaphysical, physical, or moral chemistry does this original and unavoidable defect of nature become transmuted into crime, and an equitable ground of suffering? To view sin as a defect, indeed, or as the result of a defect, which could only be obviated by sovereign power and grace, and yet was not in all cases obviated, instead of relieving the difficulty, seems rather to increase it. What is the real difference between creating a being, which, from the original impotence of its nature, independently of any direct fault of will, would evolve misery, if we may so speak, out of the elements of its own existence, as combined with the circumstances in which it was placed; and creating him at once subject to suffering, without any such progressive evolution of inherent principles? The difference is no other, than that of laying a train of greater or less complication, and that of immediately and directly applying the igneous spark; of which combustion in either case, would be the necessary and inevitable effect. We tremble, lest we should use unbecoming terms, or employ unworthy similitudes even in the exposure of an erroneous scheme, which is so closely connected, and intertwined with the character and conduct of Him, whose justice is unimpeachable, whose purity is without a stain, and whose benevolence is, doubtless, commensurate with the universe which He has made. But it is difficult, without incurring such danger, to evince the utter inadequacy of a theory of such bold assumption to account for what it professes completely to explain,—its futility as an instrument of "vindicting the ways of God to man," and the inexplicable confusion of metaphysical and moral, and subsequently of natural evil, of misfortune, and of blame-worthiness, of impotence and criminality, which it involves. But although this scheme may be useless, and no other perhaps can fully clear up the difficulties and embarrassments of the divine government, as connected with the origin and operations of evil, any more than the system of Copernicus and Newton can carry us beyond a certain point in the explication

of the phenomena of the material universe, or that of Locke can unfold to us all the mysteries of the human understanding, yet whatever view of our nature, as living and voluntary beings has a tendency to withdraw the sufferings to which we are exposed from every thing that may be deemed arbitrary, or even sovereign in the purposes of Jehovah, and to attach them in the form of a general law to the very essence of things, supposing these things to exist, must certainly be considered a step in advance, and so far a relief to what may still be acknowledged to press heavily upon our feeble faculties, and to require much simplicity of faith, much humility of mind, to bear with the submission which becomes us. If an original susceptibility of pain, and an actual suffering of pain, in case of a voluntary abuse of discretionary power conferred, enters into the very nature and essence of a moral agent, it seems to follow, that the possibility of evils involved in the very existence of living beings capable of exercising a will, so that the alternative is between the non-existence of such beings, and the possibility of the existence of evil; and whether the existence of unnumbered hosts, of intelligent and exalted creatures, all capable of the most exquisite enjoyment, or the original abstinence from the creation of such beings, because some of them would choose to render their existence a curse rather than a blessing, were more accordant with such views, as we are warranted from nature and revelation to form of the justice and benevolence of the Deity, it surely cannot take us long to determine. In order to square the conduct of Jehovah, whether positive or permissive, with any unauthorized or inadequate idea, which we may have formed of these attributes, we surely are not justified in imposing upon him a task which involves impossibility or absurdity. Nor is it wise in us to embarrass ourselves with difficulties, which may arise in a great measure from our error in supposing his character to be formed of such a benevolence as is only concerned in the prevention of suffering, while, in fact, it embraces other attributes equally essential to his perfection, though by no means destructive of that sublime and lovely quality. It is a true and profound remark of Bishop Butler, that the character of the Deity, so far as we are capable of ascertaining it, is not that of mere benevolence. We should do well also to recollect the saying of the poet, that—

" 'A God all mercy, is a God unjust.' "

We could indulge in many remarks; but we must not trust ourselves either upon the general subject of human volition, or the hypothesis of Dr. Williams. Our business at present is to offer a judgment of Mr. Davies's work. In the Book on the Imagination, there is much to be praised. The general scope of the author's observations is highly judicious and candid. Upon the erroneous principles which have led to the fanciful style of elucidating the Scriptures, he has the following excellent observation.

"Upon this illusive principle of analogy and adaptation, is founded the whole scheme of mystical interpretation, which, in some form or other, has prevailed in every age of the Christian church. From this, carried to its utmost length, and allowed an unlimited range, sprung the monstrous chimeras of dogmatical impiety and absurdity, which harassed and desolated the church during the three first centuries of the evangelical era; the numberless sects and modifications of heresy which are partly described and confuted by Irenæus, the Plerôma of Aëons, and the numerical principles of the Valentinians, and other equally revolting and visionary branches of gnostic theology. Most of these professed to derive their leading opinions from Scripture, refined into a sublime and attenuated essence, after its contents had been made to pass through the alembic of their heated fancies. Some of the founders and propagators of these heresies, arrayed the off-spring of their imagination in colours of the most glowing eloquence, and by that means, succeeded in giving a plausibility to their notions, and an apparent consistency with the principles of revelation, which otherwise they could never have attained. But a wresting of Scripture, to the destruction of all sound views and sentiments of doctrine, was by no means confined to arch-heretics and notorious corrupters of the divine word. A disposition to mysticise upon what is plain, and simple, and practical, if taken in its literal and obvious acceptation, but containing wonderful sublimities and abstractions, when divested of its allegorical veil, has vitiated some of the finest productions of venerable piety. In these persons, it was, doubtless, an error of judgment, generated in a great measure, by habits of monastic seclusion, in which

the imagination and the heart, mutually combining together, to the almost entire exclusion of solid reason, spun out those theories of explication, of which we have often to admire the piety and ingenuity, but have to lament the irrelevant and unauthorized application of the various declarations of Scripture. In the sermons and homilies of the renowned Abbot of Clermont for example, it is impossible for a candid and serious mind not to perceive and respect the vein of devotion which pervades them; but it is equally impossible not to observe with pain, how frequently his fancy, immersed in the humid vapours of superstition, contrives to abandon the literal sense of a passage, and to extract from it a meaning which the inspired writer does not appear to have had in the remotest contemplation. A specimen of this method of interpretation is seen in his second sermon, '*De adventu Domini*;' in which the language of Isaiah's prediction, addressed to Ahaz, when he had been commanded to ask a sign—a language which Jews and Christians have found it so difficult consistently to explain, is thus applied. Justly taking it for granted, that the prophecy refers to the Lord Jesus Christ, the promised Messiah, he institutes a comparison between him and the first Adam, who chose the evil rather than the good. The expressions of butter and honey, as constituting the food of the infant, whom the Virgin should bring forth, oblige him to have recourse to the parable of the lost sheep, which he considers as emblematical of human nature. As the milk of a sheep produces two substances, butter and cheese, the former rich and moist, the latter dry and hard; it was to be characteristic of the Messiah, that he should take to himself only the butter, the goodness and excellency of human nature, in its original purity; while he would altogether leave and avoid the evil principles of that nature, represented by the other product of the milk. In order to account for the other term, honey, he considers the Messiah as represented by a bee feeding among lilies. In this character, he describes him as originally dwelling in the flower-bearing country of angels. From thence he flew into Nazareth; but contrary to the practice of bees in general, he came to us without a sting, without the rigour and severity of judgment, and bearing only honey, the sweetness of grace and mercy. He came without the sting of malice and revenge, which was now become inherent in our nature, and united unto himself only the kindness and gentleness of love. Similar expositions and applications abound throughout his writings. The same remark may be made,

with some qualifications, perhaps, in reference to the eloquent and devout Augustine, especially in his commentary upon the 'Mystical Psalms.' His 'Enarrations' upon these sublime compositions, are often beautiful and devoutly elevated. The mind delights to follow him through those scenes of Elysian joy, and peace, and love, which he unfolds to the view. But the plan of invariably applying the Psalms to the Lord Jesus Christ, and to the immediate and designed illustration of the blessings and privileges of the gospel, involves him in difficulties which require the continual aid of fancy to discern points of analogy and adaptation, where, otherwise, they are utterly undiscoverable. The most distant resemblance, the remotest possibility of an intended allusion, is to him equivalent to perfect similitude, and amounts almost to identity. His mode of allegorizing the history of Paradise and the fall, in which, among other strange things, he represents the four rivers of Eden, as intended to symbolize the four cardinal virtues, is a singular instance of this plan of interpretation. But the most remarkable and ingenious fancy-piece in the whole of his writings, perhaps, is the numerical calculation appended to the last Psalm, by which he endeavours to account for the number of these divine songs being confined to one hundred and fifty. From this quantity, by various and intricate processes of multiplication, he infers the agreement of the two Testaments, and several other points which appear to him highly important. In this scheme of scriptural application, the eloquent Bishop of Hippo has been followed at various distances by many subsequent theologians, some of them of great and illustrious name. Among these the learned Horsley, and the amiable and elegant Horae, stand pre-eminent. Under the covert of the names of these distinguished prelates, many have since come forward, who, to use the words of the former of these writers, in the commencement of one of his sermons, we 'know not by what alchemy's have extracted an essence of signification from the songs of the sweet Psalmist of Israel, which can only excite feelings of astonishment, that any in these enlightened days can be weak enough to attempt, or hardy enough to venture obtruding such fantastical, and in many cases absurd notions, upon the public, as legitimate interpretations of Scripture. According to these theories, the songs of Zion, chanted to the notes of David's lyre, and mingling with the swelling tide of the choral symphonies, which ascended from the temple at Jerusalem, are seldom allowed to have any primary

meaning, and to have only an occasional and general reference, as they unquestionably have, to the person and offices of the Messiah, and the various blessings of his kingdom. But they were designed almost entirely and exclusively to illustrate, and even graphically to describe the scenes which were to be developed under the evangelical dispensation. The region of prophecy, partly illuminated with beacons, by which faith might steer its course through a dark and tempestuous current of time, and the divine word might receive its confirmation after the accomplishment of the predicted events, but still covered over with much obscurity to prevent the unwarrantable intrusions, and the rash pervagations of bold presumption, has been always a department of revealed knowledge peculiarly attractive to the minds, and not unfrequently fatal to the safety of imaginative adventurers. The Jews, to whom the prophecies were more immediately addressed, have almost universally misapprehended their nature, and by a process of literal and carnal application, to the exclusion of all spiritual import, scornfully rejected, and continue to reject, the Messiah, who was to be the end of the law, and to whom all the prophets gave witness. Thus the literal interpretation of what was obviously intended figuratively and emblematically to represent spiritual blessings of a most exalted order, was the stumbling block upon which the ancient Jews fell; and we fear that a similar misapplication, in reference to a different economy—the economy of millennial glory, has led astray from the path of soberness and truth, in scriptural exposition, many of those who are most anxious and practically zealous in the conversion and restoration of the same interesting people. What portion may be true of the theories, which, under various modifications, have been carried down from the very first ages of Christianity, and illustrated among the moderns, principally by Mede and others, respecting the second advent of Christ, and the grand line of operations, by which His kingdom shall be universally established upon earth; whether He will, indeed, personally appear, and conduct his restored people in one glorious host into Palestine, and there reign over them with unprecedented pomp and triumph, as many suppose, or whether under the gorgeous veil of prophetic imagery, is conveyed nothing more than a magnificent display of divine power, in establishing the kingdom of grace upon earth, which seems to be the more general opinion, we cannot possibly determine."—Vol. ii. p. 113—121.

We should not do justice to Mr. Davies, were we not to express our approbation, in the main, of these observations. At the same time, we should be unjust to what we conceive to be the cause of truth and sound criticism, were we not to say, that the reprobation Mr. D. passes upon the figurative or fanciful mode of interpretation, is rather too vague and general. Perhaps many may think it extends too far. We are disposed to an intermediate and limited opinion, both as to the Psalms, the types, and certain prominent facts of Israelitish history. The Levitical ceremonies are all types, and all *types*, being nothing but pictured prophecies, come within the class of prophecies. The import, therefore, of whatever was figurative, like a large proportion of verbal prophecies, must be implicated in the doctrine of the *double sense*—a doctrine which, though it has been grossly misunderstood and abused, both on the side of the frigid and on that of the fanciful expositors, yet admits an able defence and a judicious use. We should probably exceed Mr. Davies's rule, especially in the interpretation of the Psalms; and we would, moreover, beg leave to say, that although we believe there are excesses on both sides, yet we believe the evils, even of the latitudinarian mode of interpretation, are much fewer, and of less moment, than those which follow the narrow and the frigid. We would gladly transcribe into our pages the admirable remarks of Mr. Davison on the Double Sense, in his work on Prophecy, (p. 210, *et seq.*) but we hope most of our clerical readers are already acquainted with them. Our safest method is to follow the steps of the inspired writers in the New Testament, and where *they* find, or educe a spiritual interpretation, we need feel no

hesitation in accepting it, although we may justly pause before we proceed, upon the strength of analogy, to strike out new interpretations for ourselves. The subject is a very important one, and demands, we conceive, more attention than it has of late received. The divine who should calmly review and estimate the theories of the opposite classes of interpreters, and cast up a plain path for younger divines, to guard them, on the one side, from the sickly fancies of the *spiritualizers*, and, on the other, from the frigid and neutralizing alchemy of the *literals*, would deserve well of the whole church of Christ.

But we must draw our observations to a close. We have been much pleased with Mr. Davies's work. It displays considerable acquaintance with most of the topics handled, and a highly respectable measure of sound judgment. At the same time, the work is too diffuse, too wordy, and, in fact, *too eloquent*. The ornaments are too numerous, sometimes too thickly crowded together, and too glaring for a philosophical disquisition. The work altogether wants condensation and point. We can scarcely believe that we are reading a metaphysical treatise. It was said of Lord Bacon, *no man ever combined a more poetic style with a less poetic philosophy*: and, we may add, if Mr. Davies's *Estimate* contains less philosophy, it certainly does not contain less poetry, nor a less poetic diction, than either the *Novum Organum*, or the *Instauratio Magna*. The work cannot be read by thoughtful Christians without considerable advantage. At the same time, it is to be commended rather as a popular than as a profound treatise. The rhetorical skill of the author is more conspicuous than his philosophical

acumen. A just discrimination in adjusting the sentiments of others, rather than any novelty of speculation, or originality of reasoning, pervades the work. If it should

gain its author less renown, it will probably prove more useful than if it had stood prominently forth as a work of genius.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

A VIEW OF THE AMERICAN INDIANS, their general Character, Customs, Language, Public Festivals, Religious Rites, and Traditions; showing them to be the Descendants of the Ten Tribes of Israel, &c. By Israel Worsley. London: Hunter. 12mo. 6s.—Inquiries after the existence and locality of the Ten Tribes, are not of recent origin, and very conflicting opinions have been brought forward on the subject. To us it has never been satisfactorily proved, that the language of Scripture requires that any other portion of the Ten Tribes should be found in a separate state, or destined again to enjoy the divine favour, than that portion of them which is mixed up with the tribes of Judah and Benjamin. We cannot profess our satisfaction with any of the schemes on this subject which we have examined. Of course, till this previous question be determined, all inquiries respecting the preservation and situation of the lost tribes, are premature. We readily bear testimony to the labour which Mr. Worsley has bestowed on this little work. He has established some very curious coincidences between the Beni-Israel, and some of the American tribes. The argument is ingeniously maintained, and will repay the reader's attentive examination of it. We have been pleased, and amused, and instructed, but not convinced. We conceive that nothing short of supernatural testimony could prove that any race of men now known to exist are the ten tribes of Israel.

AN EXPOSURE OF RELIGIOUS AND CIVIL DESPOTISM; in Observations on the Prophecies of Daniel, Paul, and John, respecting the Fall and Destruction of "the Mystery of Iniquity," and the Second Coming of

Christ. With incidental Illustrations of the Sin against the Holy Ghost, and Paul's Thorn in the Flesh; and an Answer to Mr. Irving's Letter to the King, on the Test and Corporation Acts. By Thomas Parkin. 8vo. pp. 169. Wightman and Cramp. London. 5s.

"The object of this treatise is to prove, that the subject matter of the predictions of the prophet Daniel, and the apocryphical writings of the Apostle John, is one and the same; and that the latter is the key to the former; (in the progress of which discussion, occasion will be taken to expose the adulterous connexion between church and state, and the consequent prostitution of the civil power, to purposes for which it was not ordained; and the hypocrisy of acquiring riches, honour, and influence, under the mask of teaching men the way to heaven.)

"That the 2300 days mentioned by Daniel, and the forty and two months in the Revelation, received their accomplishment in the year 1714; and,

"That the seventh angel, or trumpet, then began to sound; that under its sounding, the fall of Babylon has actually taken place; and that before its cessation, will be her final destruction, and the second coming of Christ."—pp. 2, 3.

Mr. Parkin is of opinion that "no man ought to say the subject [of the Apocalypse] is too deep, or the language too highly figurative, for his comprehension;" but we are inclined to think that very few of his readers will give him credit for having fathomed its depths, or elucidated its mysteries. Whether the writer of the following passage is competent to the task, we had almost said, whether he is *compos mentis*, let our readers judge.

"That the King of England reigns, as all state documents set forth, by the grace, or permission of God, needs no proof;

and by the same grace reigns the grand Turk; both being delegates of heaven for the ends of civil government. The King of England, by virtue of the power committed to him, prosecutes, or allows to be prosecuted, a man for saying that Jesus Christ was an impostor; and that awful character, Mr. Taylor, is now in Oakham Gaol, on a warrant signed in the name of the king, having been prosecuted to conviction on a charge of blasphemy, consisting in such an avowal; and the Attorney-General calls this doing God service. At Constantinople, a man's head is taken from him for saying that Jesus Christ was not an impostor; and the Grand Turk calls this doing God service. Here is the Crescent, *versus* the Cross. Now, as the King of England, and the Grand Turk are ordained of God, and as the power each possesses is given by God; God's power is employed for two opposite ends! The Jewish rulers punished the apostles for speaking for Jesus Christ, and the English rulers punish Mr. Taylor for speaking against him. 'The stars withdrew their shining.'—p. 88.

This precious paragraph affords a tolerable specimen of Mr. P.'s accuracy. The "Grand Turk" acknowledges Christ to have been a prophet, and an illustrious one too; second only to him, who is emphatically termed "*The Prophet*;" but Mr. P. says otherwise. Here is Mr. Parkin *versus* the Grand Turk. Yet our author can be occasionally very accurate—very accurate indeed!

"Twelve hundred and ninety are thirty more than twelve hundred and sixty; consequently thirty added to seventeen hundred and fourteen, the period when the twelve hundred and sixty ended, give the year 1744."—p. 52.

"The difference between twelve hundred and ninety, and thirteen hundred and thirty-five, is forty-five, which added to seventeen hundred and forty-four, the period of the expiration of the twelve hundred and ninety days, gives the year 1789."—p. 53.

He out-cockers Cocker! But *Ohe! jam satis!*

The letter to Mr. Irving is a grave and serious document of twenty-one closely printed pages; but who, except such a wiseacre as our author, would have deemed the Epistle from the Caledonian Chapel other than a fair butt for mirth and ridicule? The book will be most appropriately catalogued as "*Parkin's Exposure!*"

THE PROCESS OF HISTORICAL PROOF, exemplified and explained; with Observations on some of the Peculiar Points of the Christian Evidence. By Isaac Taylor. 8vo. pp. 338. 9s. Holdsworth and Ball.—To Mr. Taylor's "History of the Transmission of Ancient Books to Modern Times," which was reviewed at some length in our last September number, the volume now before us forms a valuable supplement. In the former work was given a view of "the means by which the Genuineness and Authenticity of Ancient Historical Works are ascertained;" and the present volume furnishes a practical exemplification of that process, as applied to the works of Herodotus. Some important remarks on the "use of Ethical Writings, as the Materials of History," with "Hints towards an Analysis of the Christian Evidences," close the volume. Having, in the number referred to, devoted several pages to this subject, we do not deem it necessary to resume it on this occasion; but must content ourselves with a cordial recommendation of this, as well as the other productions of this highly-gifted family.

AN ESSAY ON ANCIENT COINS, MEDALS, AND GEMS, as illustrating the Progress of Christianity in the early Ages. By the Rev. R. Walsh, LL.D. M.R.I.A. Second Edition, greatly enlarged. Howell and Stewart. pp. 150. Foolscap 8vo. 7s. 6d.—In our number for April we reviewed at some length the first edition of this interesting, and, in many respects, valuable little work; and having understood that the author was preparing a second edition for the press, we availed ourselves of the opportunity to direct his attention to some points of inquiry, particularly with reference to the first and second medals in the work, in the hope that he would be able to supply those deficiencies, which we thought we discovered in the evidence, by which he sought to sustain his arguments, for their antiquity and reference. If we may judge from the altered tone in which he now speaks on the early date of the former of these two medals, Dr. Walsh felt that there was something in our remarks deserving consideration. But we no-

tice this second edition of the "Essay," chiefly for the purpose of stating, that its value is greatly enhanced by the addition of a series of gems, relating to the early Gnostics, in the illustration of which Dr. W. has displayed considerable research, and has brought together much curious information. The work is embellished with 39 lithographic plates of gems, coins, and medals, and, from the limits of an Essay, which first appeared in one of our "Annuals," it is now extended to a volume, which, for its general respectability, deserves a place on the shelves of all ecclesiastical antiquarians.

It is to be regretted, that the copy of the Hebrew inscription, which is given in the letter-press, is miserably incorrect.

MY EARLY YEARS, FOR THOSE IN EARLY LIFE. 12mo. 3s. *Holdsworth and Ball.*—What good gentleman is this, who obliges us with the history of his early years? Is this account *no fiction*? or is it *half fiction*? or is it *altogether* a manufacture of *Fancy's loom*? We have no data from which to shape a satisfactory answer to these queries. The story, as it breaks out without preface, or preliminary notice, presents to us a proud, irritable, head-strong youth, who, under the benign influence of an intelligent and pious clerical friend, is gradually softened down and reclaimed. In the book are several short poems, one of which, entitled the Palace of the Passions, is an exquisite little allegory, constructed and managed with great ingenuity and skill. It must be admitted, that many sound maxims, and good counsels are found in the work; but as we are not very partial to tales, we should have liked them better in almost any other form than that in which they are here given.

DEEP THINGS OF GOD; or Milk and Strong Meat for the Babies, Young Men, and Fathers in Christ. By Sir Richard Hill, Bart. M. P. 12mo. Price 2s. 6d.—This is a reprint of a well-known work. The serious Christian will find in it much in accordance with his own experience; and we believe the author meant to point out both the danger of Armenian pride, and Anti-

nomian presumption; but there are many expressions which do not appear to us quite unexceptionable.

HINTS DESIGNED TO PROMOTE A PROFITABLE ATTENDANCE ON AN EVANGELICAL MINISTRY. By the Rev. W. Davis. 18mo. Hatchard and Son. 2s. 6d.—Something of this kind has long been wanting, and we think Mr. Davies has produced an excellent little manual, which ministers and others would do well to circulate as far as possible. It is a melancholy fact, that great numbers sit under the purest and best pulpit instructions, without deriving any benefit from them. Some, careless and negligent, seem satisfied if they do but fill their place regularly in the house of God; some, proud and fastidious, go there to play the critic; while others, seek only what may confirm their peculiar notions, or awaken their ecstatic feelings. It is a matter of importance, that the dangers to which hearers are exposed, should be faithfully pointed out; that the inlets of temptation, should be vigilantly guarded. Mr. Davis has lifted his warning voice, and we trust it will not be heard in vain. We are sure the production before us is adapted to usefulness, and therefore heartily recommend it to those who have the privilege of sitting under an evangelical ministry.

SERMONS, designed for Family Instruction, by the Rev. Robert Fisher, B. A. Vicar of Basildon. 12mo. Price 2s. 6d.—We think these sermons admirably calculated for families. The doctrine they inculcate is sound and scriptural; the language is plain and simple, yet never mean and grovelling; the spirit of benevolence and piety is throughout clearly manifest. We were particularly pleased with the author's prefatory address to his parishioners. After labouring among them fifteen years, he says, "I can appeal to you, in the language of the Apostle, and take you to record, that I am free from the blood of all men. Though fully aware of many infirmities and neglects, for the pardon of which I rely on the merits of my Redeemer, I feel some degree of confidence, 'that I have not shunned to declare

unto you all the council of God,' and to warn sinners of their guilt and danger." We hope this volume will not only prove an acceptable present to those who heard the sermons, but also to many who are entire strangers to the author.

SERMONS ON PRACTICAL SUBJECTS, by the Rev. Edward Craig, M.A. of St. Edmund's Hall, Oxon, and Minister of St. James's Chapel, Edinburgh. 12mo. 5s. 6d.—Those who have read Mr. Craig's excellent Discourses on Regeneration, will welcome the volume before us. The grand doctrines of the Gospel are here brought prominently forward, and established by clear and appropriate testimonies from the Sacred Volume. Yet the cast of the preacher's mind is not speculative or controversial; every principle laid down by him is pursued to its practical results. We feel, as we read these sermons, the kindling ardour of a devotional spirit. The first discourse, entitled, a Warrant for Prayer, will furnish to every pious reader proof of what is here affirmed. On the words of Christ, "Knock and it shall be opened," we quote the following passage.

"We can easily conceive of a state of nearness to the light of God's countenance—a joyful sense of the warming and cheering influence of its beams. To have attained any degree of this communion and nearness, is something gained upon our former state of exclusion. But still, whatever measure of sin, or sinfulness, remains, presents a barrier remaining to be overcome. There is still an interior chamber for nearer and happier worship, that we would desire to enter. There is still another inclosure that we would desire to have opened, and within whose limits we would wish to dwell. As in the temple, there was the court of the Gentiles and its gates; the court of the priests and its sacred precincts and hangings; the holy place, with its curtained door; and the holy of holies, with its veil, the way into which was not then manifest; so, in communion with God, to which divine grace restores the soul, there are successive degrees of privilege after which we are to labour, before the soul can be satisfied. We never can feel that there is nothing left to ask, till we acquire all that knowledge of God, and that sense of nearness to him, which shall clearly manifest our state to be a perfect state, and

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such as a holy God approves and takes delight to contemplate."

The language of our author is more distinguished by vigour and energy, than by perspicuity; we think, too, he is not happy in the titles he has given to some of the discourses. The work is calculated to be useful, in promoting experimental and practical religion, and we sincerely wish it a wide circulation.

CHRISTIAN EXPERIENCE; or, A Guide to the Perplexed. By R. Philip. London: Westley and Davis. 18mo. 3s. pp. 220.—It is well known to those who are practically acquainted with the state of "the religious world," that there is to be found a large class of serious but "perplexed" disciples, who, from unscriptural or distorted views of truth, manifold temptations, or a morbid temperament, are the subjects of a depression, which deeply afflicts their own minds, and operates most injuriously on the minds of others.

The members of this class are more accessible in the parlour than in the pew, and may be even more assisted by the press than the pulpit. Mr. Philip, in the discharge of his pastoral duties, has had frequent conversations with such, and the excellent little volume before us contains a series of Essays, in a familiar style, which, as he informs us in his preface, embodies "the substance of actual conversations" with those mental sufferers. We are happy that sentiments so simple and scriptural will, by this means, have a far wider circulation, connected, as they are, with many interesting questions in experimental Christianity. The following are the subjects which Mr. P. has discussed with a clearness and force which cannot fail to arrest the attention, and impress the minds of serious readers.

1. *The Work of the Law upon the Conscience*;
2. *The Work of the Spirit on the Heart*;
3. *The Witness of the Spirit*;
4. *The Special Fruits of the Spirit*;
5. *Justification by Faith*;
6. *Fellowship with God and the Lamb*;
7. *The Hope of Salvation the best Safeguard of the Understanding against Error, and of the Heart against Sin*;
8. *Devotional Self-Examination*;
9. *The Temptations and Fiery Darts of Satan*;
10. *The Fluctuations of Religious*

Feeling and Enjoyment; 11. *Causes of Backsliding*; 12. *Sanctified Afflictions*; 13. *Experimental Maxims*.

Perhaps the best commendation we can give to this little volume, is to state, that we have already known several instances in which its perusal has afforded spiritual consolation to very interesting but deeply distressed Christians.

MEMORIALS OF SANCTIFIED AFFLICTION; being *Extracts from Letters written by the late Benjamin Lawson, who died 20th of August, 1826, aged 28. Price 8d.*—It is stated by the editor, that the writer of these Letters endured very heavy bodily affliction for about twelve years. His painful and severe trials seem to have been greatly blessed to him. The following notes will enable the reader to form some idea of his character.

"*The Burden Lost.*—After many conflicts I have had under distress, concerning the state of my soul, and trying every thing I could to get relief to my guilty conscience, but finding all in vain; feeling too that the law of God extended to the secret thoughts of the heart, I prostrated myself, as a guilty perishing sinner before God, acknowledging my transgressions and my sin. I felt encouraged by his kind invitation, Matt. xi. 28., have received comfort from his precious promises, and now enjoy peace with God through our Lord Jesus Christ, 'Him that cometh unto me I will in no wise cast out.' John vi. 37."

The Letters throughout breathe the spirit of piety and contentment; they evince, in a striking manner, the power of the Gospel, in sustaining the mind under the pressure of adversity. The statement here given of the sufferings and enjoyments of Benjamin Lawson, furnishes an example well deserving of imitation; and we are persuaded this cheap and homely pamphlet is calculated to do more good than many costly and splendid volumes, which treat on religious topics either in cold abstract theories, or in elegant and high wrought fictions.

CONVERSATIONS ON THE PARABLES OF THE NEW TESTAMENT, for the Use of Children. 18mo. Nisbet.—It is deeply to be regretted, that parents and teachers do not more assiduously labour to instil the principles of Christianity into the opening and

susceptive minds of youth, in free familiar discourses on the Holy Scriptures. The little book before us unfolds and explains the parables of Christ in a pleasing and impressive manner. It is calculated not only to improve children, but also to assist parents.

WORKS PREPARING FOR PUBLICATION.

The Rev. Dr. Hamilton, of Strathblane, has in the press, *A Defence of the Scripture Doctrine respecting the Second Advent of Christ*, from the erroneous Representations of Modern Millenarians. It will appear early in September.—Forty-five Expository and Practical Lectures on our Lord's Sermon on the Mount, by J. E. Good.—The Grammatical and Pronouncing Spelling-Book, By Ingram Cobbin, A. M. Author of "Elements of English Grammar," &c.—The Motherless Family; or Maternal Influence Displayed. By Esther Copley, (late Hewlett,) Author of "Cottage Comforts," &c.—The Schoolfellows, a new Edition. By Mrs. Copley, in 18mo. Price 8d.—The Dissertation on the Priesthood of Christ. By the Rev. John Wilson, of Montrose, Scotland.—A new Edition of the Memoirs of the Life and Character of Mrs. Sarah Savage, eldest daughter of the Rev. P. Henry, A. M. with additions. By J. B. Williams, Esq. F. S. A. and a Recommendatory Preface by the Rev. W. Jay, of Bath, in 12mo.—A Sermon, preached in the open air, near the Red Barn, at Polsted, and at Boxford Meeting-House, Suffolk, on Sunday afternoon and evening, August 17, 1828, on occasion of the Execution of William Cordey, for the Murder of Maria Marten; containing a detailed Account of his early Life and general Habits, never before published. By Charles Hyatt, of Shadwell, London.—We understand that The Amulet for the year 1829 will be published early in November, with attractions, both literary and pictorial, greatly exceeding either of its predecessors, and will contain articles from a number of the most distinguished writers of the age. Its illustrations will be of the highest order of art, both with reference to the productions of the painter and the engraver; and there will be several other improvements of a novel and important character.—A Refutation of the Doctrines of the Hypostatical Union of the two Natures in Jesus Christ, and of his Eternal Sonship; as both those doctrines are advocated by the Rev. Richard Watson, and the former by Dr. Adam Clarke: in a Series of Letters addressed to the President of the Wesleyan Conference. By Samuel Tucker, V.D.M.

MISCELLANEOUS INTELLIGENCE.

LETTERS FROM ITALY.

Great changes seem to be taking place in Papal Europe. You are possibly aware, that the Pope has ordered a publication of the Bible every where: even in Naples, the very centre of ignorance and barbarism, the advertisements of this publication are circulated, with this reserve they are not stuck on the walls like the other publications, such as the life of the Madonna; the life of the Madonna's father, St. Joachim; the revelations of Santa Bridgita; and the various instructions for the most efficacious worship of the Queen of Heaven. But it may be considered an important point gained to get a Bible at all. Great pains are taken to make it as cumbersome and expensive as possible, by voluminous notes and other appendages, in the hope that it may never reach beyond the library of the rich; and with regard to education, so many impediments are thrown in the way to prevent its progress, that it is hardly possible to get a boy taught to read and write, except he be intended for the church. The Jesuits are the only class who are wise; they see that there is no possibility of stopping "the march of intellect," and they would be before-hand with the infidels. They educate merely that they may bind up the mind in the belief of all the lies which tyranny has found it necessary to impose upon the people, and which blasphemy has dared to attach to Christianity. But they will be foiled by their own weapons. Men once educated, will no longer be cheated by the farce of popery. They will no longer be the slaves and puppets of mitred miscreants, who dare profanely to assume to themselves the knowledge of the will of God, and the power of dispensing his judgments.

While these things are going on, while the eyes of the people are opening every day to the follies and absurdities of this diabolical church; is it not wonderful that any should be found so besotted, as, having seen the light, to plunge again into darkness? The instance of conversion, which the Romanists are publishing with so much triumph, is Miss T——, the daughter of a Scotch Presbyterian Minister. This girl has some singular points in her character. She is one of a numerous family, of whom she has become independent by her exertions, as a

miniature painter. With the money she had made in England, she came out to Italy. She travelled alone and unprotected, but by her own innocence, and by what she seemed to have got great pride in, her religion. She is quite a theological disputant, and entered Rome with books and arguments in battle array, determined to take by storm the holy city, and to bring it under the dominion of John Knox, and his renowned successors. Poor girl! she came in her own strength, and consequently has fallen. I am not exactly acquainted with all the circumstances of the history of her conversion; but I know, she has been publicly received into the communion of the most Holy Church, after having repented of, and renounced, all the errors which had been taught her by her venerable and truly pious father. Miss T—— is a girl who has no half-measures in anything, and I fully expect she will be challenging the Synod of the Kirk of Scotland to public discussion, unless she should expend her energies by the establishing a new order of English nuns, and presiding over their spiritual welfare. Miss T—— is young, handsome, and full of liveliness and spirit.

STATE OF RELIGIOUS OPINIONS IN NOVA SCOTIA.

By a recent census it appears, that this Colony contains a population of 123,848 souls, independent of Cape Breton, which is inhabited by 20,000. The census also reports the numerical strength of each denomination, of which the following contains the gross results:—

Church of England	28,659
Church of Scotland	37,225
Church of Rome	20,401
Methodists	9,408
Baptists	19,790
Other Dissenters, of which 4 only are Unitarians	8,042
Of no Religious Profession	320

Will the Church of England be recognised as the endowed and dominant church of this Colony, when it is evident not a fourth part of its population belong to her communion?

ADDRESS OF THE PRESBYTERIAN SYNOD OF MUNSTER TO HIS EXCELLENCY THE LORD LIEUTENANT OF IRELAND.

The ministers and elders of the Synod of Munster voted, at their late Annual

Meeting, an address of congratulation to the Marquis of Anglesey, on his accession to the Viceroyship of Ireland, in which they express themselves "duly sensible of the great blessings of civil and religious liberty, which they amply enjoy under the auspicious reign of our gracious Sovereign."

The Lord Lieutenant, in his answer, remarks—

"The expressions of your attachment to the constitution, your grateful sense of the ample share of civil and religious liberty, that has been secured to you under this auspicious reign, the fruits of wise and steady perseverance on your part, in constitutional measures for the attainment of the object of your wishes, will be duly appreciated in the benign heart of our gracious Sovereign."

ADDRESS OF THE HOME MISSIONARY SOCIETY.

When the great cause of "Missions to the Heathen," began, about thirty years ago, to excite the attention and call forth the energies of the Christian world, one of the most common objections to its support was founded on the moral necessities of our own country. The best refutation of that objection was soon provided in the beneficial reaction of the Missionary spirit at home. The extension of the Sabbath School system,—the establishment of various associations for the support of village preaching,—and the increased attention that was devoted to all the means of promoting the spiritual interests of our own land, proved, that the force of Christian zeal, when once roused by the sublimity and grandeur of an object, that regards the universal dissemination of Christianity, would be naturally and necessarily directed to the wants of a nearer and a more accessible population. In many parts of our country systematic efforts were commenced, for uniting the exertions of Christian churches; and it is not too much to assert, that more has been effected for the religious instruction of the poor and ignorant of our own land, within the last thirty years, than during any preceding century of its history since Christianity was introduced into Britain. Still the efforts of ministers and societies were inadequate to its growing necessities and rapidly-advancing population; and, in many districts, from the paucity of suitable instruments, and the limitation of public resources, it became desirable to form an Institution, which, without interfering with any existing societies of a more local and restricted character, might prove a rallying-point for Home Evangelization in every part of our country.

In these convictions and principles, THE HOME MISSIONARY SOCIETY originated. It was established in the year 1819, and the record of its progress and its operations, forms the best illustration of its character, and the most satisfactory defence of its claims. It has succeeded in introducing or perpetuating the means of Christian instruction to thousands of the poor, who, but for its instrumentality, might still have been in a state of spiritual darkness. From thirty to forty agents are regularly employed in village preaching, amidst a population of 140,000, and have 20,000 hearers. Many pastors of churches are assisted in their itinerating labours. Nearly 60 Sunday Schools are established, under the instruction of 380 teachers; while more than 3,000 children are every Sabbath-day brought under their superintendence. In numerous instances, places of worship have been erected, and Christian churches have been formed. It has been uniformly an object of solicitude with the Committee of the Society, to avoid as much as possible whatever might evince a sectarian spirit, or interfere with the beneficial labours of Christian ministers of various denominations. On the principle of an enlarged and comprehensive liberality, it has been their anxious desire to be regarded as co-operating with all the friends of the Redeemer, in diffusing the knowledge of "the common salvation," and advancing the interests of "pure and undefiled religion."

The formation of similar societies, on more limited and specific grounds, is a practical testimony to the importance of the general principles on which "the Home Missionary Society has acted." The adoption of their peculiar designation, is a proof that whatever might be the fears or the objections, excited by its first appropriation, it is a title which the feelings of men at once appreciate. In America, a Society of a still more congenial spirit and character has been established. The movements of our Transatlantic brethren, seem as mighty and gigantic as the scale of their mountains and their rivers. Their religion and their benevolence partake of the character of their legislation; and, unfettered by the restrictions and the prejudices which narrow the range of co-operation, even in this land of liberty, they can most effectively unite for great general purposes. The American Home Missionary Society is but in the infancy of its existence, and yet nearly Two Hundred Missionaries are already acting under its patronage and direction; above Two Hundred Congregations are aided by its operations, and its annual income exceeds Twenty Thousand Dollars!

It is surely of the highest importance

that, in ENGLAND, the Home Missionary Society should rise to its proper elevation in the confidence and esteem of the Christian world. The Committee are aware, that numerous County Associations exist, which are most beneficially acting in their respective spheres. The constitution of the Home Missionary Society is such as to admit of friendly co-operation, without the slightest interference either with their resources or their movements. It is surely desirable, that the *strong* should assist in supporting the *weak*; that the districts unable to provide for their local necessities, should be aided by those that are blessed with greater capabilities. The Society in London furnishes a convenient medium for affording such aid, and of regulating its application. But in this administration, the Committee are most anxious to effect their object, in connexion with the Ministers and Churches that may be situated near the scenes of labour occupied by their Missionaries. Where Associations exist, they are desirous of such a union as shall make the official members of County Societies, the direct channel of their communication with the station, or the agents that may be near or within their bounds: and all they desire in return is, that such a system of friendly correspondence may be maintained, as shall subserve the general cause; and such a provision of occasional visitations to their respective districts, as shall secure some practical expression of their sympathy and beneficence towards those parts of their native land, which cannot be adequately evangelized, without the assistance of their brethren in more favoured situations. They desire no appropriation of the funds of the Associations: they ask only for co-operation in "making known in every place the savour of the knowledge of Christ," by separate efforts, under the direction of Ministers or Churches in each district of our land.

Within the last year, the Committee of the Home Missionary Society have directed their attention to the claims and necessities of the metropolis itself. The friends of the London Congregational Union had commenced operations, by attempting to establish a new congregation in one of the most destitute parts of the East of London, and had engaged a place of worship for the purpose. From various considerations they were led to unite with the friends of the Home Missionary Society; and it is hoped that beneficial results will arise from this amalgamation. While the Christian Instruction Society and Sabbath Schools are pioneers in the march of Divine Truth, it is obviously important, that all practical measures should be adopted, for securing some permanent benefit in every scene of labour. The

establishment of Christian Churches affords the only probable method of effecting this object; and the proposed combination is designed to secure those results in the metropolis, which are avowedly contemplated in all the other stations of Home Missionary labour.

On these grounds the Committee make their most respectful appeal to the public, on behalf of the powerful and urgent claims of the Society intrusted to their care. In consequence of the extended scale of their operations, a Debt has been incurred, which it is their anxious wish to liquidate. From the Churches in the metropolis they feel themselves especially warranted in expecting Subscriptions and Collections; and they cherish a hope, that the present year will not be allowed to terminate without some generous efforts on their behalf.—The Annual Meetings held last May (20th and 21st, were highly encouraging. The Discourse at the Poultry Chapel, by the Rev. W. Roby, of Manchester, from Judges v. 23, was distinguished by all that faithful, tender, and impressive argumentation, which is so characteristic of the venerable advocate of their cause; and the proceedings of the Public Meeting, at the Spa Fields Chapel, were, in a high degree, of the most animating description. Lieut. Gen. Neville filled the chair with great ability, while a spirit of fervent piety pervaded his opening and closing addresses. Two of the most efficient representatives of the London Missionary Society favoured the Meeting with their presence and services, the Treasurer, W. A. Hankey, Esq., and the Rev. W. Orme, the Foreign Secretary.—The Treasurer of the Irish Evangelical Society, Thomas Walker, Esq.—and the Treasurer of the Port of London Society, R. H. Marten, Esq. united their friendly and liberal sanction on the occasion; and the Rev. H. F. Burder, the Rev. Thomas Atkin, and the Rev. W. Patton, from America, with other zealous friends to the cause, addressed the Meeting with peculiar felicity and effect. A spirit of "brotherly love," and holy zeal, was diffused throughout the interesting proceedings of the evening; and the liberality of the assembly corresponded with these sacred feelings. It remains for the Ministers and Churches of London, and the country generally, to evince their generous sympathy and Christian beneficence: and the Committee indulge the cheering anticipation, that supported by the prayers, the confidence, and the co-operation of their "brethren in Christ," their varied and extending labours will not be in vain!

Signed, — T. THOMPSON, Treasurer;
B. HANBURY, and G. G. STIBBS, Sub-

Treasurers; E. A. DUNN, J. FLETCHER, and F. MOORE, Gratuitous Secretaries; W. HENRY, Corresponding Secretary.

*Home Missionary Rooms,
11, Chatham Place, Blackfriars.*

* * Subscriptions received by either of the above, or by Messrs. Ladbroke's and Co., Bank Buildings, Cornhill, and at the Society's Office, which the Committee have removed to No. 11, CHATHAM PLACE, BLACKFRIARS.

SPECIAL PRAYER FOR THE REVIVAL OF RELIGION.

We communicated to our readers and the public in our Magazine for July, 1827, the cheering information of the extraordinary revival of religion which had just occurred in the County of Oneida, in the State of New York. In the subsequent numbers we published the greater part of an American pamphlet, entitled, "A Narrative of the Revival of Religion in the County of Oneida," &c. which furnished our readers with a detailed account of that interesting event, extending through more than twenty-three of our closely printed pages. It is our happiness to know, that these publications produced in many quarters a powerful impression; an instance of which was given in our December Magazine, in a paper entitled "The occasional Observance of Church Fasts." We trust these efforts have contributed to excite attention to this important and deeply interesting subject. The churches at Hackney, and in the eastern district of the Metropolis, have held days of solemn prayer and humiliation, which, we learn, were found most profitable, both by ministers and people. The pastors and churches at Islington and its vicinity, we are glad to announce, have fixed a day for the same purpose, and we observe, with satisfaction, that the Editor of the Evangelical Magazine designs to call the attention of the numerous readers of that useful journal to this subject. It is our anxious wish that a solicitude for the revival and growth of serious piety may be diffused through all our churches.

COUNTY ASSOCIATIONS.

The Seventh Annual Meeting of the Durham and Northumberland Association of Congregational Ministers and Churches was held in Durham on Tuesday, the 29th July.

The Rev. T. Stratten, S. Jackson, Nicol, Thornton, Pemble, Matheson, and other ministers and delegates from the churches, took a part in the business of the day. The Rev. J. Matheson, the Secretary, read the report, which stated,

that during the past year the ministers and missionaries connected with the Association had been preaching in about 50 villages and hamlets to about 3500 hearers. It was also mentioned, that some thousands of tracts had been lent and given away, and that nearly 2000 children were instructed in the Sabbath Schools belonging to the different churches of the Association. It also stated the necessity of farther exertions, as not one third of the field of labour had been occupied.

The Rev. W. Henry, Corresponding Secretary to the Home Missionary Society, preached on Monday evening in Claypath Chapel, on behalf of the Home Missionary Society, collection £7. 7s.

NEW INDEPENDENT INTEREST AND CHAPEL AT MACCLESFIELD, CHESHIRE.

The peculiar circumstances in which this new and hopeful interest has originated have excited a powerful feeling on its behalf in the neighbouring churches. In 1814, a large handsome building, for a Sunday-school on a general and liberal basis, was erected at Macclesfield, including a spacious room for occasional lectures and sermons. The lectures meeting with much encouragement, the stated labours of the Rev. R. S. McAll were obtained, who ministered at the school for nearly nine years. An elegant place of worship, called St. George's Chapel, was then built, with the view of forming a church on the congregational plan, under the pastoral care of Mr. M. The expense of the erection was mostly sustained by sums advanced by shareholders, in whom the appointment of the minister was vested, and who gave the pulpit to Mr. M. for life. Since his removal, in January, 1827, to Manchester, after labouring at St. George's for three years, the place has been supplied by ministers and students connected with the Congregational Dissenters. In the spring of this year, the church unanimously, and most of the seatholders, united in an invitation to the Rev. G. B. Kidd, student in the Independent College, Rotherham, to the pastoral office over them; but a majority of the shareholders refused to admit Mr. K. to the pulpit, and adopted measures for connecting the chapel with the establishment. The shareholders favourable to Mr. K.'s appointment, having consulted with ministers in the county and the adjacent neighbourhood, offered to purchase the shares of the other proprietors. This being declined, they then proposed to sell their own shares, which has been accepted. In consequence of this arrangement, the church and people of whom Mr. K. has affectionately accepted the pastoral care, have seceded from St.

George's, and are, at present, kindly permitted, by the Independent church in Townley Street, to worship in their chapel twice on the Lord's-day; but the erection of a new chapel, to seat 800 hearers, in a more central situation than St. George's, has been commenced. This is expected to be ready for use early in the ensuing year, and it will be placed in trust in the way usual among dissenters. It is gratifying to state, that unity and good feeling eminently prevail among the people. The shareholders who adhere to them have devoted the several sums returned to them to the new erection, and donations and weekly subscriptions, according to their ability, have been commenced by the church and congregation. This case, so peculiar and interesting in its origin and history, and so important to the town of Macclesfield, and to the cause of religious liberty in general, cannot, it is hoped, fail to secure the liberal support and fervent prayers of friends throughout the kingdom.

ORDINATIONS.

On Thursday, May 1st, Mr. George Rogers, late of Carmarthen College, was ordained as minister of the Independent church and congregation assembling at Zion's Hill Chapel, Bomereheath, Salop. The Rev. S. Roberts, of Llanbrynmair, having introduced the service by reading and prayer, the Rev. Richard Everall, of Peplow, gave a concise view of a Christian church. The usual questions were proposed by the Rev. J. I. Beynon, of Dorington. The ordination prayer, accompanied with imposition of hands, was offered by the Rev. Thomas Weaver, of Shrewsbury; after which, an impressive charge, founded on 2 Tim. iv. 5., was delivered by the same gentleman.—In the evening, from Phil. i. 27 (first clause), the Rev. Thomas Weaver again kindly undertook to address the church and congregation, in the absence of the Rev. Samuel Barber, of Bridgnorth, whose services were prevented by a painful accident. The Rev. J. Pattison, and the Rev. S. T. Mandeno, of Wem, engaged in the other parts of these interesting services; the whole of which were truly solemn and impressive.—The day proved “a season of refreshing from the presence of the Lord.”

On Wednesday, June 18th, the Rev. Joseph Croft, lately a student at Rotherham College, was ordained to the pastoral office over the Independent church that assembles in the Temple, Ripon, Yorkshire. The Rev. John Whitridge of Harrogate, delivered the introductory discourse from John xvii. 21. The Rev. James Jackson of Green Hammerton proposed the usual questions, and offered

the ordination prayer; the Rev. Dr. Bennett delivered the charge from 1 Cor. iv. 1. In the evening the Rev. Jas. Scott, of Cleckheaton, preached to the people, from Deut. iii. 8. ‘Encourage him.’ The Rev. George Waterhouse, of Dewsbury, delivered the general sermon from Isaiah xxxii. 15. The services of the day produced on a deeply attentive audience such impressions as the pious mind could wish to perpetuate.

On Wednesday, 25th June, the Rev. J. F. Mandeno, was ordained pastor over the church meeting in Noble Street, Wem; Rev. S. Barber, of Bridgnorth, introduced the service with reading and prayer; Rev. T. Weaver, of Shrewsbury, delivered an introductory discourse, and asked the questions; Rev. P. Edwards, of Wem, prayed the ordination prayer; Rev. T. Morell, of Wymondley, Mr. M.'s tutor, gave an impressive charge, founded on Revelations ii. 10. “Be thou faithful unto death, and I will give thee a crown of life.” Rev. J. Pattison closed with prayer.

On Thursday, July 24, the Rev. T. Mays, late Student of Hackney Academy, was ordained to the pastoral office, over the Independent Church, Fordham, Cambridgeshire. The Rev. S. Thodey, of Cambridge delivered the introductory discourse, and asked the usual questions; the Rev. A. Reed, of Cannon Street Road, London, offered up the ordination prayer; the Rev. G. Colliason, Mr. Mays' Tutor, delivered the charge, and the Rev. C. Dewhirst, of Bury St. Edmunds, preached to the people. In the evening the Rev. A. Reed preached to the general congregation. Messrs. Cater, Newmarket, Woodyard, Burwell, Reynolds, and Compton, Isleham, engaged in the devotional parts of the services.

CHAPELS OPENED.

On Tuesday, April 15, a neat and commodious place of worship was opened at Uttoxeter, Staffordshire, for the church and congregation under the pastoral care of the Rev. John Cooke, on which occasion two impressive discourses were delivered by the Rev. Dr. Raffles, of Liverpool. The Rev. Messrs. Edmonds, of Shelton; Salt, of Lichfield; Brook, of Tutbury; and Clark, of Cheadle, engaged in the devotional parts of the services. After these services, and after a discourse by the Rev. James Gawthorn, of Derby, upwards of fifty-one pounds were collected, towards defraying the expense incurred in the erection of the chapel.

On Tuesday, May 6, a new Independent chapel was opened in the town of Mold, Flintshire. Two sermons were preached in the morning by the Rev. D.

Jones, of Holywell, in English, from 1 Kings viii. 38, 39; and the Rev. O. Owens, of Rhes-y-cne, in Welsh, from 1 Cor. xv. 58. In the afternoon, by the Rev. J. Pearce, of Wrexham, from 1 Cor. iii. 22; and the Rev. W. Williams, of Wern, in Welsh, from Prov. xxi. 4. 27. In the evening, the Rev. Dr. Raffles, from Psalm cxix.; and the Rev. T. Jones, of Llangollen, in Welsh, from 2 Cor. vi. 1. Sermons were preached the preceding evening by Messrs. Williams, of Wern, and Price, of Ruthin. The devotional parts of these interesting services were conducted by Rev. T. Jones, Newmarket; Rev. J. Saunders, of Buckley, &c. The collection made on the occasion, toward the expense of erecting the chapel, was £18. The interest of the Redeemer in Mold, has been established by the Independent denomination about twenty years. The place in which the church and congregation have hitherto met, is an old building, fitted up, and which, of late, became both too small and much dilapidated. The size of the new place of worship, is 48 by 57 feet, with front and side galleries; the ground is freehold; the premises and building vested in the hands of Trustees, and legally enrolled. The expense of ground and erection is about £600. The neighbouring ministers and friends of the Congregational Union, in the counties of Flint and Denbigh, have been frequently consulted upon the propriety of this erection, and have been of one mind, for years, that a new place of worship was much wanted at Mold. The friends of the attempt in the town and neighbourhood, have liberally exerted themselves, but still a considerable debt remains, for which an appeal will be made to the liberality of the Christian public.

On May 14th, the Rock Chapel in Trelech, Carmarthenshire, was re-opened, after extensive repairs and enlargement, being now 50 feet by 34, with an appro-

priate gallery, when, after the Welsh manner, the following ministers preached. In the morning, the Rev. D. Peters, Carmarthen; T. Griffiths, Hawen; and Dr. Davis, Sardis. In the afternoon the Rev. James Phillips, Bethlem; and W. Jones, Rhydybont; and, in the evening, the Rev. W. Davies, Rhydyceisiaid; and R. Powell, Cross Inn. The congregations were very large and attentive.

On May 15th, Peterwell Chapel, having been built for the accommodation of a part of the same church, was opened for divine worship, when the following gentlemen preached; Rev. H. G. George, Bryn; James Griffiths, Rochad; and Moses Rees, Pencader; D. Davies, Panteg; and Isaac Harris, Mould. The church and the congregation have laudably exerted themselves to collect £500. by which an appeal to the public for assistance will not be required.

RECENT DEATH.

On July 30th, 1828, died, after a short and painful affliction, the Rev. WILLIAM HAWARD, late pastor of the Independent Church, Rendham, Suffolk, where he had faithfully and diligently laboured twenty-one years in the service of the people committed to his care. His upright, peaceable, and useful life procured for him, not only the deserved respect of his friends, but also of the neighbourhood generally, in which he resided. He was cut off "in the midst of his days," and of his usefulness. As the deceased was a widower, his five surviving children, two sons and three daughters, the youngest of which is ten years of age, are left parentless, and also dependent on a benevolent public. Should benevolent individuals feel disposed to afford them assistance, their communications will be gratefully received and faithfully applied, by the Rev. Rowland Morgan, Vicar of Rendham; the Rev. John Dennant, of Halesworth; or the Rev. Thomas Pinchback, of Woodbridge, Suffolk.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the past Month from the Reverend John Thornton—Robert Ashton—James Turner—Thomas Pinchback—Joseph Croft—Algernon Wells—George Moase—James Matheson—George Redford—Thomas Keyworth—Charles Hyatt—John Hoppus—Ebenezer Miller—Thomas Adkins, and Joseph Fletcher.

Also from Messrs. H. M. Richards and William Carpenter—Observer—P. C.—L. H.

G. H. D. has transcribed a portion of a tract by good Matthew Henry, which, though very excellent, would not suit our pages.

We beg to inform several Correspondents, that it is a principle with us, in conducting this work, not to insert *anonymous* Reviews.

The concluding part of the review of Mr. Stewart's work on the Hebrews, with several other interesting articles, we have been compelled to defer till our next.

We cannot pledge ourselves to publish a series of papers such as Mr. Richards contemplates, and we have therefore left his Essay, as desired, at our Publishers'.